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THE
LUTHERAN QUARTERLY

CONDUCTED BY

J. A. SINGMASTER, D. D.

FREDERICK G. GOTWALD, D. D.

JACOB A. CLUTZ, D. D.

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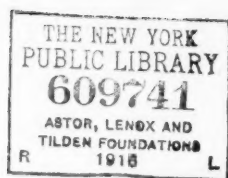
JACOB A. CLUTZ, D. D.

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THE LUTHERAN QUARTERLY.

JANUARY, 1915.

ARTICLE I.

THE EUROPEAN WAR.

BY PROFESSOR J. A. SINGMASTER.

The first of August, 1914, marks a new epoch in the history of mankind. It was on that day that the pent-up forces of jealousy, hate and ambition burst their bounds, and like some mighty volcanic eruption, sent forth their streams of death and devastation over the fair fields of Europe. The titanic struggle of the ages, is after five months, still in progress and shows no signs of abatement. Madness seems to have fallen upon the nations and plunged them into a whirlpool of destruction. Indescribable ruin has already been wrought and hideous suffering inflicted. Nothing is sacred before the mad fury of the conflict. The achievements of the peaceful arts, the triumphs of architecture, the accumulations of centuries, and the flower of European manhood are cast upon the altar of the cruel Moloch of war. Trails of blood and tears, extending from England to Japan and from Scotland to the Cape of Good Hope mark the footsteps of passion; and the very seas have been reddened with the blood of brave men who have gone down in the shock of naval conflict. The pages of a religious and theological magazine are not expected to chronicle passing events; but the present conflict is so vast and so far-

reaching in its effect that it challenges the attention of mankind, and demands the consideration of men laboring in every sphere of human thought. This war has prompted the question whether Christianity itself is not at stake. Surely it has profoundly affected the Church in the States involved, and the Christian missions in Asia and Africa. It is not an exaggeration to say that the war touches more or less directly every man, woman and child living, and that its results will be felt by generations yet unborn.

It is the purpose of this article, as far as its limits and the ability of its author permit, to set forth in a purely objective way the facts and the principles involved in the present deplorable situation in the Eastern Continent. Its fuller and truer story will be told in after years by the Christian historian. The smoke of battle clouds the vision of the immediate observer. But the fundamental causes of war, and its sure remedy are not a mystery to those who accept Christianity.

THE SITUATION BEFORE THE WAR.

Generally speaking, the whole of Europe is in a constant state of tension. The smallest conflict arouses suspicion, lest the delicate balance between the nations be disturbed. To maintain this balance the most shocking conditions have been tolerated, and victorious armies have been deprived of the fruits of their sacrifices. Combinations and alliances, cemented by secret treaties, have been formed for mutual protection and aggrandizement. Absolute selfishness seems to be the ruling motive of these nations. Benevolence plays no part except in the so-called "benevolent assimilation" of helpless peoples!

In pursuance of their aims, Germany, Austria and Italy, in 1883, entered into what is known as *The Triple Alliance*, which, however, was purely for defensive support. In the present conflict Italy has remained neutral, on the ground that it is not defensive. Hence, the triple combination has for the time at least been dissolved and *The Dual Alliance*, between Germany and Austria, taken

its place. Finally, Turkey, long under Germanic influence, has ranged itself with the Alliance.

France, Russia and England inevitably gravitated toward one another, against their political enemies and commercial rivals. The cherished hope of France to regain her lost provinces, Alsace and Lorraine, the unquenchable desire of Russia to gain a port on the Adriatic, or the Ægean Sea, England's jealousy of Germany's growing commercial ascendancy and their common fear of the *Triple Alliance* naturally brought these three great powers to a "better understanding," resulting finally in the formation in 1907 of *The Triple Entente*, which has become since the opening of the war an iron-clad combination.

The *Entente* has been strengthened by the support of Japan, which has up to this time confined its operations to the Pacific, especially to the Chinese coast, where it has wrested from Germany Kiao-chow, Germany's only possession in Asia. The colonies of England and France have been loyal. Portugal, and of course Belgium and Serbia, and one or two other Balkan States are supporting the *Triple Entente*. This great coalition is popularly spoken of as *The Allies*. The *Germans* and the *Allies* are, therefore, the two parties in the great conflict.

The status of the contending powers in respect to size, position, military and naval strength and general resources must be recalled to form an adequate conception of the magnitude and the probable outcome of the conflict.

Germany has a population of sixty-five millions, and an army of eight hundred and twenty-two thousand in time of peace, and four millions in time of war. Austria-Hungary has a population of fifty millions, an army of four hundred and twenty-five thousand in peace, and over two millions in war. Germany has two hundred and twenty-five war vessels with fifty-five thousand men, and Austria only thirty-four vessels with eighteen thousand men.

Great Britain has a population of forty-five millions,

a standing army of only one hundred and seventy thousand, and no reserves. France has a population of forty millions, a standing army of six hundred thousand on a peace footing and nearly four millions in war. Russia's population numbers one hundred and sixty-seven millions, with a standing army of one million two hundred thousand, which is increased to five and a half millions in war. The naval strength of England is four hundred and sixty-six vessels, with one hundred and forty thousand men. That of France is one hundred and eighty-nine vessels, with sixty-two thousand men. Russia's fleet numbers one hundred and forty-five vessels and fifty thousand men. The Colonies of the Allies, together with Japan and Belgium, more than balance Turkey in the scale of war.

Thus we have a military force of about six millions on the side of the Germans, with about ten millions on that of the Allies, not counting the possible million of English recruits. These figures are from official sources, but will no doubt vary with the progress of events. The losses, however, up to this time seem to equal the additions.

The German army proper is incomparably superior to any other as a great military organization. The advantage on the water is on the side of the Allies who have fully three times as many vessels as the Germans.

In general the two sides are more evenly balanced than their partisans would acknowledge. Germany was evidently better prepared for war than its enemies. Its power to mobilize is extraordinary. Its means of internal communication are so well planned that its forces can be shifted between east and west with remarkable celerity. The equipment of the army, to the smallest detail, is well nigh perfect. The siege guns are the most powerful ever invented. The military staff is composed of great men.

What is true of things purely military applies equally to the means of sustaining the vast army in the field and supporting the people at home. While Germany is not nearly as wealthy as England she has in reserve a vast

sum of ready money. Her industries are so arranged that they can readily minister to domestic needs while her foreign trade is cut off; and she can manage to live a long time without much cash on the old plan of barter. With intensive agriculture, frugality and rich spoils she is in no danger of starvation.

Moreover, the Germans are apparently united. The national feeling is strong. All party strife is hushed. Only a single socialist in the Reichstag voted against the recent war loan. The Fatherland is in danger, and God is on its side—such is the doctrine taught. The Emperor is undoubtedly a remarkable man—one of the greatest rulers on earth.

On the other hand England and France are the richest nations on earth, and the resources of Russia are immeasurable. While certainly less prepared for war, these countries can command all that they need in other lands. If the struggle be prolonged, it would seem that they would have important advantages over Germany. The vastly superior navy of the Allies has accomplished little more to date than the destruction of the commerce of Germany. In naval contests the contending forces have come out about even. The Germans have given good account of themselves in seamanship and courage. While their fleet has been comparatively inactive for prudential reasons, it will no doubt cause England much trouble.

Man for man there is, as far as we can see, no great difference between the warring people. The Belgians have exhibited great heroism and endurance. The French and the English have shown no such signs of degeneration as the Germans have been wont to ascribe to them. They have held their enemies in check for months. While the French army alone would be no match for the Germans, it has surprised the world by its achievements. Though the general equipment of the French is not up to the high standard of the Germans, it is said that their field artillery is the best in the world. Kitchener, the war secretary of England, and Joffre, the commander-in-chief of the French, are men of great ability. The French and the English soldiers have al-

ways been good fighters. The vast Russian army is a somewhat unknown quantity to us in America; but it is said that not long before the war, General Nelson A. Miles, upon his return from a trip abroad, pronounced it extremely efficient; and it has certainly justified his view.

THE WAR ITSELF.

The European war is strictly modern in method and appliances. There is nothing haphazard about it. Every branch of physical science has been laid under tribute. Food, sanitation, clothing, transportation, ammunition, guns, projectiles and armaments have received the most painstaking consideration. The movement of millions of men has been carefully thought out.

Some one has said that this is a gasoline or petrol war, and that the nations with the largest supply will win. Surely the automobile has played an important part in the struggle. Probably not less than two hundred thousand are in use in the armies. The old captive balloon has been displaced by the dirigible and the aeroplane, which have become indispensable for reconnoitering and for terrorizing through the dropping of bombs. The submarine may also prove to be one of the deciding elements in naval exploits; and has already rendered efficient service. The comparative uselessness of even the best fortifications has been demonstrated. Long range guns, with large calibre, and enormous projectiles propelled by high explosives have proved irresistible. Common narrow ditches, stretching long distances, and defended by wire entanglements, have presented more effective barriers than the stone and steel walls of the great fortresses.

A fair fight in the open is rare. Deception and fraud, under the name of strategy, have been substituted. To decoy an enemy into a helpless position and then to destroy him without mercy, to steal upon him under water and torpedo his ships, and "to blow him up" by enticing him to march over hidden mines, now constitute "the fine

art" of war. Misrepresentation, lying, violation of the rules of war and of formal treaties are "a part of the game." Intrigue is busy in trying to involve neutral lands, and large promises, which will not be kept, are offered as bribes to gain the help of petty States. The infamous Turk and the barbarous Turco have been welcomed into the fighting ranks of Germans and Allies respectively.

The advantage on the seas has thus far been with the Allies, especially with England. No great naval battle, however, has yet taken place. Germany has lost all its colonies in China, Africa and the islands of the Southern Sea.

On the mainland of Europe, Germany has not been invaded at all, except in small parts of Alsace and East Prussia. Austria has suffered heavily in her province of Galicia. With extraordinary speed and frightful force and severity Germany dashed into and through Belgium and invaded northern and eastern France leaving everywhere a track of ruin. In the first dash the German troops approached within forty miles of Paris as early as September 1, so alarming the French Government that it removed temporarily to Bordeaux. A few days later the German line came within twenty-five miles of Paris; but it was subsequently bent back to the borders of Alsace. Antwerp, which had been passed by at first, was taken on October 9, and Ostend on the English Channel was occupied on the 15th. The line of battle since then has extended a distance of two hundred and fifty miles, from the Channel to Switzerland; and the fight has been a dead-lock, with enormous losses to both sides.

On the Eastern Frontier of several hundred miles, Russia and Servia have been held in check by Germany and Austria without any decisive results. Cities have been taken and retaken. Thousands of lives have been sacrificed and thousands of soldiers have been captured.

It is impossible to give exact figures of all losses sustained. The Germans have lost at least a round million in killed, wounded and missing. It is probable that the

Allies have lost at least an equal number, making two millions who have been put *hors de combat*. The war has become one of slow attrition. Feverish haste prevails everywhere in the effort to raise and equip more troops. Unless something quite unforeseen occurs, the war will end in exhausting one or even both sides, after a year or two of unprecedented waste of men and means.

It is too soon to forecast the full cost of the war. The destruction of the flower of Europe, its best young manhood, means physical degeneration for years to come. Artists, musicians, authors, scientists and general scholars have already mingled their blood with that of laborer and artisan. The cry of the widow, the orphan and the starving reaches high heaven. The direct cost of the war is fifty millions of dollars a day, or the price of the Panama Canal every week! Billions upon billions of debt will break the backs of the peasants and invite national bankruptcy. Noble buildings have been ruined and beautiful cities destroyed.

But worse than all this, war means more war, more reprisal, more hate, more madness. Militarism begets militarism. England reproaches itself for having been blind to the "German peril." The United States is alarmed at its unpreparedness to meet a first-class power, and is planning an enlargement of everything defensive. Europe will be reconstructed. New alignments will occur. If—if the Allies should win and invade Germany, then what? If Germany should gain the day, then what? Overwhelming victory in either case is too awful to contemplate! The terms exacted would stagger humanity. A sweeping victory however does not seem probable at this time.

THE IMMEDIATE OCCASION OF THE WAR.

Europe has been for centuries a powder-magazine. In recent years it has been an armed camp, supplied with high explosives. It required the merest accident or incident to produce a detonation. A Servian stepped on a match and the magazine blew up!

The assassination of Arch Duke Francis Ferdinand, the Crown Prince of Austria and his wife, on June 27th at Serajevo, the capital of the annexed province of Bosnia, by a Servian student from Belgrade, became the occasion of the present war. The Servians are a turbulent people, who in a century have had seven rulers of whom they have killed four and banished three. Their animosity against Austria has in recent years been newly stirred by the designs of Austria to annex them, as well as by the fact that they were deprived at the close of the Balkan war of an outlet on the Adriatic.

Austria naturally demanded satisfaction for the foul murder, and issued certain manifestos to Serbia of such a humiliating character that the latter could not, her friends declare, submit to them and still retain her self-respect. Russia loomed up ominously on the frontier. Germany insisted that Russia must at once demobilize and demanded a declaration of attitude on the part of France and England. Germany practically ordered the *Triple Entente* to stand aside while Austria chastised Serbia. Russia refused, calling the proposed attack of Austria "a mean little war." Her actual motive in standing by Serbia was the prevention of further Austrian extension in the Balkan States, which would interfere with her long cherished design of acquiring a southern port.

When Germany failed to induce Russia to withdraw, she hoped that France would abandon her ally and that England would not interfere. Germany apparently made no effort to call off Austria, deeming her cause just, and determined to support her. France reasoned that the alienation of Russia meant her own destruction; and England concluded that the invasion of France meant the permanent occupancy of the French side of the English Channel by her rival, the Germans. And so the war came about, and its blame is shifted hither and yon. One says Serbia is to blame; another Austria; another Germany; another France; and another England! Of the two dominant factors in the war, Germany and England, each blames the other. The former holds that the

latter should not have interfered; and the latter saw in the former's movement a covert effort to strike at her! The savants and clergy of these respective countries have given diametrically opposite versions of the situation! In all the countries a most remarkable national spirit at once sprang up. All internal strifes were forgotten in patriotic devotion to their own flags. If one could believe it, the nations were all on the defensive from the very start!

THE GERMAN POINT OF VIEW.

The German point of view is expressed in "Germany's Appeal to America, by Chancellor von Bethmann Hollweg" (*The Independent*, Aug. 24, 1914).

"The war is a life and death struggle between Germany and the Muscovite races of Russia, and was due to the recent royal murders at Serajevo.

"We warned Russia against kindling this world war. She demanded humiliation of Austria, and while the German Emperor continued his work in the cause of peace and the Czar was telegraphing words of friendship to him, Russia was preparing war against Germany.

"Highly civilized France, bound by her unnatural alliance with Russia, was compelled to prepare by strength of arms for an attack on its flank on the Franco-Belgian frontier in case we proceeded against the French frontier works. England, bound to France by obligations disowned long ago, stood in the way of a German attack on the northern coast of France.

"Necessity forced us to violate the neutrality of Belgium, but we had promised emphatically to compensate that country for all damage inflicted.

"Now England avails herself of the long awaited opportunity to commence war for the destruction of commercially prosperous Germany. We enter into the war with our trust in God. Our eternal race has risen in the fight for liberty, as it did in 1813.

"It is with heavy heart that we see England ranged among our opponents.

"Notwithstanding the blood relationship and close re-

lationship in spiritual and cultural work between the two countries, England has placed herself on the side of Russia, whose instability and barbaric insolence have helped this war, the origin of which was murder, and the purpose of which was the humiliation and suppression of the German race by Russian pan-Slavism.

"We expect that the sense of justice of the American people will enable them to comprehend our situation. We invite their opinion as to the one-sided English representations, and ask them to examine our point of view in an unprejudiced way.

"The sympathy of the American nation will then lie with German culture and civilization, fighting against a half Asiatic and slightly cultured barbarism."

In an appeal to the American people by Eucken and Haeckel, distinguished German scholars, England is credited with an ancient malady—"a brutal national egotism" and jealousy. "Great Britain is fighting for a Slavic, semi-Asiatic power against Teutonism; she is fighting not only in the ranks of barbarism, but also on the side of wrong and injustice, for let it not be forgotten that Russia began the war, because she refused to permit adequate expiation for a miserable assassination; but the blame for extending the present conflict to the proportions of a world-war, through which the sum of human culture is threatened, rests upon England. * * * England lay in wait, until the favorable opportunity for inflicting a lasting injury upon Germany should come, and promptly seized upon the unavoidable German invasion of Belgian territory as a pretext for draping her own brutal national egotism in a mantle of decency."

THE ENGLISH POINT OF VIEW.

The English point of view is expressed by Sydney Brooks (*Independent*, Sept. 7).

"If there is one thing clear in this cataclysmic welter it is that Germany and Germany alone, brought it on; that the Kaiser could have spoken the word that would have insured peace and yet remained silent; that he was entreated by Sir Edward Grey to act and would not move

a finger. * * * German arrogance and aggression and nothing else brought on the war. * * It was the culmination of a long and carefully meditated plot for the domination of Europe, the humbling of British seapower and the building up by force of a greater Germany over seas at our expense."

THE AMERICAN POINT OF VIEW.

The European nations are concerned to retain the good opinion of the American people; and are active in creating public sentiment in favor of their respective actions. Having recently celebrated in a great Peace Jubilee the Fiftieth Anniversary of the decisive battle of the Civil War, America stands aghast at the frightful devastation going on across the sea and deeply deplores the strife of the nations.

The Literary Digest of Nov. 14, 1914, prints the result of a canvass for information concerning the sympathies of the people of the United States with the several combatants in the war. Numerous inquiries were sent out. "Of the 367 replies, 105 editors report that they favor the Allies, 20 favor the Germans, and 242 are neutral." "The feeling of the cities and towns represented is reported as favoring the Allies in 189 cases, for the Germans in 38, and neutral or divided in 140." It is evident, therefore, that the preponderance of sentiment is strongly anti-German. German sympathy exists naturally where the population consists of German immigrants or their immediate descendants.

David Starr Jordan, (*Independent*, Oct. 26), says, "The events of the last two months, from the attempted seizure of Servia to the desecration of Rheims, are all part of a program prearranged on the theory of the right of imperial overlordship of the Germanic culture through the force of German military efficiency."

Jacob H. Schiff, of German birth, financier and philanthropist, declares, "I am pro-German, yet it would be impossible for me to say I am anti-English, although I am anti-Russian for reasons that are obvious. * * The complete humiliation of England would be disastrous to

us. * * The German character is not only self-reliant, which is admirable, but it readily becomes domineering, particularly when in the ascendancy. In the role of a world conqueror Germany would become a world dictator—would indulge in a domination which would be almost unbearable to every other nation. Particularly would this be the case in respect to her relations with the United States. Should Germany make England impotent and France powerless, we should become more or less dependent upon German good-will and it is highly probable, indeed I regard it as a certainty, that before long, in such an event the Monroe Doctrine would cease to exercise any important influence on world events. It would become a thing of the past—a 'scrap of paper.' * * While I fervently hope and pray that Germany may not be wrecked * * I do not wish her to be too victorious."

The *New York Globe* in a recent issue says, "It is difficult to admit that German interests were menaced beyond reasonable tolerance, that Austria took a stand against her diminutive neighbor which was arbitrary in the extreme without full sanction of the Kaiser, or that there was any doubt in Wilhelmstrasse that Austria's attitude would compel Russia and France to intervene. It is for these reasons that American opinion is almost solidly arrayed against Germany as the aggressor, ruthlessly plunging Europe into what looks like the bloodiest war, to satisfy the overwhelming ambition of the Emperor. Hailed but a short year ago as the man of peace in Europe, he is now denounced as the veriest firebrand of the continent."

The *Philadelphia Public Ledger* in an editorial (Nov. 27) on "Why American Public Opinion Favors the Allies," expresses a fundamental and widely held opinion.

"Despite the persistent official publicity campaign to win American sympathy for Germany and moral support for the German cause, the overwhelming sentiment in this country is unquestionably in favor of the Allies. Russia, as the matter is generally viewed in the United States, is more or less an accidental factor in the great conflict, and the German attempt to make the struggle

appear as one of German "Kultur" against Slav barbarism has signally failed.

"This country has never taken seriously the theory that there exists a Slav ambition to overrun the rest of Europe to bring the Teutonic peoples under Slav sovereignty. There is this radical difference between Pan-Slavism and Pan-Germanism, that whereas the aims of the former have been limited to a sentimental union of the Slav peoples under the more or less shadowy overlordship of the Czar, the ambitions of Pan-Germanism have ended only at world-dominion, the welding into a political whole of all the *scattered* Germanic peoples and the dominance of the Germanic idea over every other polity. Therefore, in viewing as neutrals the European conflict, we have regarded it as essentially one between Germany and Great Britain. It is against the English that the real hatred of German partisans has been directed, it is the supremacy of the British and the German systems of growth and government that is really hanging in the balance. Deep sympathy for Belgium, as the innocent victim of ruthless barbarity, and for France, defending herself from an unprovoked invasion, are undoubtedly factors in the formation of American opinion, but to the majority in this country the real struggle lies between the Germans and British.

"The question which Americans are called upon to decide, apart from any purely sentimental considerations based upon their past relations with the two nations, is which of the two systems more nearly corresponds with their own ideals and ambitions. Would our own interests be more advanced by the triumph of the German or the British ideals? Is there the same menace for us in the spread of what Herr Dernburg calls the British "Marinismus" as there would be in the dominance in Europe of German militarism? To find the answer to these questions we have to inquire the uses to which each has been put, and in that answer is the explanation of the almost universal sympathy, among all but "hyphenated Americans," for the opponents of Germany and Austria-Hungary.

"America's limited experience in imperialism, and the universal policy of Great Britain in dealing with its outlying possessions, proves that both are based on the fullest liberty of the people at home and abroad. Our policy of cultivating the spirit of self-government in the Philippines and Porto Rico finds its counterpart in the practical independence of the British 'colonies.' Canada and Australia, and in a supreme degree the Union of South Africa, exemplify the methods of both America and Great Britain in dealing with weaker and dependent peoples. Our political systems at home are alike in their exaltation of democracy and resistance against every form of autocracy. Germany, on the other hand, was the direct product of 'blood and iron,' its possessions were won by force, or by the exercise of ruthless diplomacy, and its policy is far removed from the representative ideal. The German notions that might is right, that German culture must be impressed upon the world, if necessary, hurled into it by force, and that 'when the interests of Germany are at stake might is the only law,' are the antithesis of the American spirit.

"The American public refuses to believe, as Herr Dernburg would have it, that a British triumph would impose upon us the burden of naval competition as a defense against British aggression. Our entire relations with Canada disprove this. On the contrary, it is because we do believe that a German success would encourage a German ambition to dominate the world, in which event the United States would be the chief obstacle in their way, that we are hoping earnestly for the success of the Allies. We have no longing to resort to conscription, or to substitute for a policy of liberty one of military opportunism. Therefore it is that American opinion is averse to the evil spirit that inspires German militarism, and believes that its destruction will liberate, not enthrall, the true genius of the German peoples."

The American pro-German view has recently been expressed by ex-Governor Pennypacker of Pennsylvania, as follows:

"Fifty years ago we had a mercantile navy. Then our

Civil War came along, and England, taking advantage of our situation, drove our commerce off the seas.

"The Kaiser is a war lord, but there is a sea lord, too. If the Kaiser succeeds in expanding Germany he will have to go 4000 miles away to do it, but the sea is all around us. It floats our vessels and beats against our ports. Germany has never been hostile to us. England has ever been our foe.

"The secret agreement between Japan and England constitute a menace to this country. Would England receive assistance from Japan now and later refuse to return the aid? Hawaii is largely Japanese. California has been invaded by the Japs. We must know the terms of that treaty.

"If England had her way this country would be a mere appendage. In 1812 we were laid open to an invasion through Canada. In 1862 we only avoided it by the humiliating surrender of Slidell. All those things that the Kaiser may do in the future England has done in the past. Look over the world. India, South Africa! Wherever there has been a nation too feeble to protect her rights she has fallen to England."

Dr. Walter Rauschenbusch says: "If England has been right in setting up the doctrine that England's safety requires a navy as large as any two navies that might combine against her, Germany would have been right in setting up a similar doctrine about her army, having four great powers as immediate neighbors while the others have but two." "Every forward move of Germany jarred and angered English interests. England is the greatest imperialistic power in the world and its possessions were acquired in all sorts of ways, but always with a strong right arm. When Germany began to pick up remnants of the earth that England had not considered worth while, it was aggression."

MINOR CAUSES OF THE WAR.

It is far from easy to analyse the complicated situation in Europe and to discover the exact cause of the war. Many elements enter into the problem. First of all, old

grudges are to be settled. Ancient outlawed claims are renewed. Alsace and Lorraine must go back to France, regardless of their original German character. The dismemberment of Poland, the annexation of Hungary, the various rearrangements of the Balkan States and the many defeats and humiliations of the centuries have left feelings of discontent which, like smoldering embers, are ready to burst into flame.

Then there is the rivalry of trade which produces jealousy and often unfair competition and restraint, leading to larger navies for the protection of commerce.

Unfriendly feelings are aggravated to no small degree by the unworthy bandying of epithets. The English laugh at Teutonic idiosyncrasies and speak of the Germans in a patronizing manner. The latter retort sneeringly and look upon the English as a nation in decay. The "calling of names" has ever been provocative of strife.

Race prejudice has been invoked to fan the flame. This is to be the war to settle whether Teuton or Slav shall rule Europe. And yet a large proportion of the dual monarchy, Austria-Hungary, is not Teuton.

Militarism is supposed to be the underlying cause of the strife. Surely if there were no armies and armaments there could be no fighting; and yet militarism is only a symptom of a more deep-seated and fundamental disorder which we shall consider presently. It is not an end but only a means. No nation could be so foolish as to maintain a vast military establishment for the sake of mere parade.

THE REAL CAUSE OF THE WAR.

To the Christian this horrible war owes its existence to the lack of the Christian spirit, begotten in the soul by the Holy Ghost and expressed in the life by the practice of the Golden Rule. True religion is the only permanent cure of war. Until it permeates the character of great leaders and thus dominates society the nations will go on in the old way of strife and violence. Our Lord is the profoundest of all statesmen. He gave mankind the sim-

ple rule of peace in the Great Commission. Evangelization must solve the problem. The counsels of the wise of this world have again been brought to naught. Here and there one has the courage to say that "good-will" must be cultivated. There is such a thing as natural virtue—love, kindness, mercy. There are good people among the heathen. But natural virtue is not sufficient to stand the strain of great provocation. Lasting "good-will" is the fruit of conversion. The dread of consequences may deter even bad men from crime; and so the effects of the frightful struggle may restrain nations for a while; but the complete extirpation of war must come through Christian principle.

The lack of Christian principle has led the European nations to a wrong theory of government, a false philosophy of national life, and consequently a defective ethical conception.

"Government of the people, by the people and for the people" as it exists in the United States, has no meaning to Caesarism. To Caesarism the people exist for the sake of the government, which thus becomes a fetish with its powerful and subtle influence, demanding the sacrifice of the individual. Force bolstered by the theory of "divine right," becomes the supreme arbiter in national affairs. Everything must be sacrificed to political necessity. The nation's life is more sacred than the nation's honor. The same individuals, who in private life would scorn to do a mean act, will unblushingly advocate public measures involving the utmost perfidy. National theft, whether it applies to the bread of the poor or to the lands of the heathen, is looked upon as a wise measure. The seizure of adjoining provinces, without the consent of the majority of the people, is praised as a stroke of statesmanship.

Back of the present war lies this false theory of government, this ambition for natural expansion, this longing for world-power. The consolidation of the German States into an Empire may be considered not only wise but necessary for the welfare of the people. Its commercial development has justified the union in many

ways, but it has also blunted the moral sensibilities of the upper class. That Protestant Germany should find its chief spokesmen and apologists in men like the blasphemous materialist, Haeckel, and the vague idealist, Eucken, is symptomatic of the decay of the principles of Luther, its greatest hero.

The anti-German sentiment of America is grounded in the aversion of the republican for the imperialist. America cannot tolerate the thought that might makes right, and that the life of a nation must be maintained at the cost of honor and of the sacred rights of the defenseless at home or abroad. Whatever may be the truth, America believes that the military party of Germany has accepted the false and brutal philosophy of Nietzsche, the destructive theories of Treitschke, and their frank and terrible application by Bernhardt.

Let us however be fair to Germany. Her people are not barbarians. She has done much for mankind. Her valuable discoveries and her marvelous industry in applying them to life establish her proud claim to "Kultur." She may not be any better, but she is certainly not any worse than her neighbors.

Many Americans do not believe that Germany at the opening of the war was on the defensive, that it was afraid of the Slav peril, that it feared a Russian invasion. They believe that the war was part of the game of nations, seeking to check-mate one another. The terrible preparedness of Germany gives color to the idea that a great war was a part of her plan to gain the expansion which is her dream.

The Servian imbroglio involved not chiefly the crime of murder but much more the Austrian sphere of influence, the German relations with Turkey, and the designs of Russia to acquire Constantinople. The Germans and the Russians are at daggers points in their relations with the Sublime Porte. The former has sedulously cultivated the friendship of Turkey and has given it substantial aid in order to foster trade and to gain a broad highway for advance into the Nearer East. Russia has for centuries thirsted for the warm waters of

a southern sea as an outlet for its vast products and has failed again and again to attain its desire through the interference of other nations.

France and England have successfully opposed Germany in her effort to secure colonies. The cry of Germany is "Give me colonies or I die." She claims a right to "a place in the sun." She must have room in a hospitable climate where she can plant her surplus people and build up the German Empire and trade abroad. South America offers ideal conditions but the Monroe Doctrine stands as a deterrent. China is attractive but Japan and Russia block the way. India offers inducements, but England has pre-empted India. The African lands now under German dominion are unpromising. The one portion of the earth that seems to be in reach is the north of Africa, provided France can be dispossessed. In an article on "When Germany Wins," (*N. Y. Independent*, Dec. 7, 1914), Herr Dernburg, the former head of the German Colonial Office, declares that Germany "must endeavor to get some territory with a climate fit for her people." "So we will have to turn to some such place like Morocco."

It must be apparent, therefore, to even the casual reader of history, that back of the present struggle lies the ambition of the nations for expansion. Germany is the last of them to feel this passion. England and France, having acquired all they want and practically everything in sight, would like to be left in peaceful possession. Russia, however, wants a highway to the southern ocean, and for this purpose alone desires more territory. How is Germany to secure colonies? Simply by fighting for them. Is she justified in doing this? A thousand times, No. The bad precedent which others have set can not excuse her before the bar of reason and conscience.

We have no doubt that Germany can justify herself in every step by quoting precedents. England in recent years absorbed two South African republics. She drove the French out of Canada and the Dutch out of New York. She has acquired much of her vast domain in unethical ways. The same is true of France. In her

severe methods of warfare Germany is doing exactly what her competitors have done. Park Benjamin, a naval expert, in commenting on the recent bombardment of unfortified towns on the English coast by German cruisers calls it "savage and not civilized warfare." And he adds that "the nearest parallel to the present German onslaught is the destruction of the New England town of Falmouth by British warships in October, 1775." George Washington denounced this as "savage cruelty" and "a new exertion of despotic barbarity." In 1814 the city of Washington was burned by the British. In the Boer war, General Roberts ordered the destruction of all buildings within ten miles of a certain railroad. In our Civil War the Confederates burned Chambersburg, and the Union army destroyed Atlanta. Moreover, our acquisition of the Panama Canal Zone was not in accordance with high ethical standards.

Evil precedents can not excuse a nation at this day for plunging the world into war, and bringing woe to millions of innocent persons. After all is it essential to the great mission of Germany to fight for expansion? Are colonies necessary to relieve her of her surplus people and her surplus products? She has prospered wonderfully in the last generation without desirable acquisitions in heathen lands. The world is open to her to-day. Her markets are everywhere. Her people are welcome in all lands. How glad the United States would be to add more of her thrifty people to its population! The vast and fertile plains of western Canada are waiting for her toilers. South America would profit by their coming.

The Germany of the past, the schoolmaster of the world, the Germany of Luther and of Schiller and Goethe, of Bach and Beethoven, was great when she was small. Her commercial and military prosperity are actually reducing her to the level of the vulgar rich and depriving her of the unique place which she once occupied.

MILITARISM.

The longing for greatness and conquest involves standing armies and hence militarism. What is the truth

about militarism? Surely no one would advocate the abolition of the police force as long as men are what they are. Safes and vaults are still necessary as a protection against theft. There must be sufficient strength in a nation's defenses to prevent its invasion. This is a mere truism. Germany argues that for its safety it required the utmost development of the science of war and the enforced military discipline of every able-bodied man. From its point of view the present crisis justifies this belief. And England deplores the fact that she has not been a military nation. Had she been able to call out a million soldiers in a moment, there would have been no war. Her little handful was regarded with contempt by the Germans.

There is the oft discussed menace of uncivilized peoples. Must not the advanced races protect themselves? What guaranty is there that the barbarians will not overwhelm civilization as they have done in the past? Whatever danger there may be from this source may be greatly mitigated if not entirely averted by humane treatment. It is alleged that in two hundred and fifty years not a single Quaker lost his life at the hands of uncivilized people. Let us take it for granted, however, that a police force is necessary to maintain the peace of the world, why should it not be made up of forces from the strongest and most advanced nations of Europe, under the direction of a permanent Hague Tribunal? Selfishness will no doubt interpose great obstacles to such a scheme, but it must come some day.

It is the shame of the ages that England and Germany, the two most progressive and most Protestant nations of Europe, should be seeking to destroy each other, instead of being united for progress and good order. Self-preservation and common sense dictate that the whole of Europe, with the possible exception of Russia, must finally unite in a great federation. The philosopher Kant declared a century ago that there would be no lasting peace in Europe until it became a republic. The Franco-Prussian war made France a republic. Let us hope that imperial power, wherever it exists, will have its wings clipped in the present war. The enormous authority still

lodged in the hands of a few is an anachronism, intolerable to an American.

In making an exception of Russia in a possible federation, we do not wish to ignore the enormous strides which that vast empire is making. Its rulers have generally been men and women of broad outlook, who have done all that was possible under existing circumstances. Signs of order and cohesion are evident throughout the vast realm covering one-sixth of land of the globe. To say nothing of the authors and the artists which Russia has produced, we should not forget that Alexander II freed the serfs without resort to arms before Lincoln issued the emancipation proclamation in our own land, that his grandson, Nicholas II, the present Czar, proposed the Hague Tribunal, granted large powers to the Douma, and since the opening of the war has abolished throughout the empire the manufacture and sale of intoxicants. A great land with such a ruler is not to be spoken of contemptuously.

The burdens of militarism on land and sea can be greatly lessened after the unhappy war is over and before the happy day of a grand federation by agreements to limit armaments and the size of standing armies and conscriptions to what might be termed comparative and bare necessity. Moreover, the manufacture of guns, armor-plate and other military supplies should be undertaken exclusively by national governments and taken out of the hands of private parties, who have been found to be in collusion with the jingo elements which incite people to strife.

DIVINE JUDGMENT AND THE WAR.

The outbreak of the war made men tremble for the ark of God. A sense of disappointment at the apparent failure of Christianity in Europe was common. It had been hoped and prophesied that war was impossible. Nevertheless the crash came. It was bound to come. All the elements of a collapse were present, and a small thing disturbed the equilibrium. But did Christianity fall? Nay verily. The house had been built on the sand, "and the rain descended, and the floods came, and the winds blew

and smote upon that house, and it fell: and great was the fall thereof." The old world kingdoms are built upon strategy and policy and brute force, not upon truth and love. They are like the great image of which Nebuchadnezzar dreamed. In spite of its golden head and silver body and thighs of brass and legs of iron, it fell before the stone which smote it, because its feet were part of iron and part of clay. Christianity has not failed, modern civilization has. Let us hope that men will build more wisely.

The spirit of Christianity is hovering over the devastated fields of Europe to-day, beckoning the erring back to the sanctuaries, ministering to the sick and wounded, and feeding the starving multitudes. Like a forgiving mother she is folding to her bosom her wayward children. Their eyes are being opened and they see that they have spent money for that which is not bread and labor for that which satisfieth not. They will abandon the false philosophies of life, and the false bases of trade; and the Fatherhood of God and the brotherhood of man will once more become their creed.

The Christian view of God recognizes Him as ever present and deeply concerned about His world. He has established a natural and moral order in the universe which cannot be broken with impunity. Its application to the individual is evident and acknowledged. Fire burns him; water drowns him; extravagance impoverishes him; hatred recoils on him; vice destroys him. It is strange that a law so universal and irrevocable should not be recognized as applicable to nations.

The nations have once more been called to judgment, swift and terrible. A frightful indictment can justly be brought against every one of them now at war. They have all seized the lands of the defenseless. England forced the opium trade in China. France has abandoned religion. Belgium cut off the hands of the natives of the Congo. Germany shared in the dismemberment of Poland, appropriated Schleswig-Holstein, and worse than all has lost the faith of the Reformation. Austria has been a land of perpetual strife; and Russia a nation in tumult, cruelly repressing the efforts for larger liberty.

On the continent the life of the poor has been very hard. Every peasant carries a soldier on his back. Poor women are doomed in numberless cases to do the work of beasts.

The ancient empires went down through the decay of the people, in spite of magnificent achievements in the arts of civilized life. Their militarism was at once their strength and their weakness. Vast armies plundered and destroyed great cities, until nothing was left but the colossal ruins of once mighty empires.

Who can doubt that London, Paris, Berlin, Vienna and Petrograd may share the fate of Babylon, Nineveh, Carthage, Tyre and Jerusalem? These ancient cities were once the proud mistresses of noble empires, which failed in truth and justice and were crushed "in the mills of God." The Lord God Almighty is again teaching the nations that hatred and violence are their undoing. We may not be able to interpret the ways of God in all their details but we know that He can tolerate no evil and that His Kingdom will surely come and triumph over all opposition. The history of the Jewish people illustrates the divine method and purpose. Jehovah rescued the praying Israelites from Egyptian bondage, and destroyed the idolatrous Israelites in the Wilderness. He brought the faithful into the Promised Land, and when they forsook Him their enemies carried them into captivity. He inspired the building of Jerusalem and its glorious temple, and He allowed them to be trampled under the feet of the Gentiles when His people forsook His ways. Nations can not forever defy God and the eternal principles of righteousness and love. Will the European nations, will America and the whole world, heed the frightful lesson which is now being written in fire and blood in Belgium and France?

A PRAYER FOR PEACE.

O Lord God of Hosts, we adore Thee, Who art infinite in power, wisdom and love. Clouds and darkness are round about Thee; righteousness and judgment are the foundation of Thy throne.

We approach Thee in deep humility. We are bowed under a sense of our sins and the sins of the nations,

whom Thou didst make of one blood. We confess that we have not kept Thy precepts nor walked in the way of Thy commandments. We have been greedy of gain; we have been proud and presumptuous; we have not loved our neighbors as ourselves; we have not forgiven our enemies. We have been heedless of Thy warnings and unmindful of Thy judgments upon the nations of yore. And we have not preached the Gospel to every creature, according to Thy commandment.

We cry unto Thee, Almighty God, in our distress, and beseech Thee to have mercy upon us and especially upon the nations engaged in war. Have compassion upon the wounded and the dying in their agony, upon the homeless, the widow and the orphan. Mitigate the horrors of battle and moderate the cruelties of war. Thou art our only hope. Thy strong hand alone can stay the devastation. Lord, have mercy upon the nations. Overrule, we pray Thee, the counsels of the wicked who thirst for blood. Bring to naught the selfish plans of all who lust after power. Open the eyes of those who are blinded by error, and give wisdom to those who labor for peace.

O, Christ, strengthen Thy Church throughout the world that she may not be overwhelmed with despondency in this time of tribulation and fail of her duty.

O, God, hasten the coming of Thy kingdom in all lands. Pour out Thy spirit upon all people, and incline their hearts to receive the Gospel of Thy Son. Bless all who are in authority that they may govern wisely, and above all seek Thy honor and glory. Speed the day when nation shall not lift up sword against nation, neither learn war any more.

Bless, we beseech Thee, our own land with peace and plenty. Preserve unto us the liberty which we now enjoy, and deliver us from violence and corruption. Teach us to take to heart the solemn lessons of these days. Graciously direct the President of the United States and those associated with him that they may become mediators between the nations in strife.

All of which we ask through the merits of Jesus Christ, our Savior. Amen.

Gettysburg, Pa., Dec. 31, 1914.

ARTICLE II.

THE PRESENT STATUS OF OLD TESTAMENT
CRITICISM.

BY PROFESSOR HERBERT C. ALLEMAN, D.D.

I.

To give anything like an adequate notion of the present status of Old Testament criticism, a brief retrospect of the history of the movement is necessary.

1. The rise of Old Testament criticism is usually traced to questions raised by a Jewish commentator, Aben Ezra, the famous rabbi of Toledo, in the twelfth century A. D., and revived by Hobbs, Spinoza, Brian Walton and others in the seventeenth century. These questions revolved about a small number of passages which appeared to imply a later redaction than the rest of the narrative: e. g., "And the Canaanite was then in the land" (Gen. xii. 6), "These are the kings that reigned in the land of Edom before there reigned any king over the children of Israel" (Gen. xxxvi. 31) and the narrative of the burial of Moses (Deut. xxxiv.) It would be a mistake to suppose that such obvious discrepancies had never been noticed before. They form the subject-matter of many of the discussions of the church fathers.¹ But from their day to the middle of the eighteenth century no theory of Old Testament criticism had been formulated. The Reformation of the sixteenth century was a great critical revival due to the new learning

1. In "To Paulinus" Jerome discussed the burial of Moses and the phrase "to this day." The Christians of Carthage were familiar, from the pen of Augustine, with such questions as: The days of creation, the evolution of time in the several days, the connection between the narratives in Gen. i and ii. In "De Civitate Dei" we find such questions discussed as, Who was Cain's wife? Who populated the city which he built? Who were the sons of God in Gen. vi? Similar discussions are to be found in Chrysostom and Theodore of Mopsuestia.

which followed the emigration of scholars from Constantinople. Cardinal Ximenes, with the aid of Christian and Jewish scholars, issued the world-famous Complutensian Polyglot (1513-17). Erasmus published his Greek Testament in 1516. Elias Levita and Jacob ben Chayim introduced Christians to a knowledge of the Hebrew Scriptures. Reuchlin published his Hebrew grammar in 1506. The Reformers applied critical tests to the traditional theories of the Bible and eliminated the Apochrypha. They also revived the ancient doubts concerning Esther, Ecclesiastes, The Song of Solomon, Chronicles, James, II Peter, Jude and Revelation. Luther denied the Apocalypse to John, Ecclesiastes to Solomon and said on one occasion, What matters it if Moses should not have written the Pentateuch?² Calvin dealt critically with Hebrews, Psalms and Malachi, attributing the last to Ezra. The first approach to a formal critical theory was made in the early half of the eighteenth century by Vetringa and Fleury, who maintained the Mosaic authorship of the Pentateuch, but held that Moses made use of earlier documents. Simon, the French Oratorian (d. 1712) in his "*Histoire Critique du Vieux Testament*" (1678), attributed the work of final redaction in the Pentateuch to the prophetic schools.

2. But it was reserved for Jean Astruc, neither a scholar nor a theologian but a man of science, court physician, to discover the critical secret and to forge the *novum organum* of the higher criticism of the Old Testament. As a devout Catholic he feared that his work would do harm to the Church, and it was not until 1753, in his seventieth year, that he ventured to publish his work under the title: "Conjectures as to the Original Memoirs Which It Appears that Moses Used in Composing the Book of Genesis." It is perhaps worth while quoting his argument in his own words:

"In the Hebrew text of Genesis, God is designated by two different names. The first is Elohim, for, while this name has other meanings in Hebrew, it is especially ap-

2. Tischreden, I. p. 28—Walsch Ed. xiv. 35, 146-153.

plied to the Supreme Being. The other name is Jehovah, יהוה, the great name of God expressing His essence. Now, one might suppose that the two names were used indiscriminately as synonomous terms, merely to lend variety to the style. This, however, would be an error. The names are never intermixed; there are whole chapters, or large parts of chapters, where God is called Elohim, and others at least as numerous in which He is called Jehovah. If Moses were the author of Genesis we should have to ascribe this strange and harsh variation to him. But can we conceive such negligence in the composition of such a short book as Genesis? Shall we impute to Moses a fault such as no other writer has committed? Is it not more natural to explain Genesis by supposing that it was composed of two or three memoirs, the authors of which gave these different names to God?"

As a matter of fact, Astruc had four columns of sources. He believed this was the way Moses used his material. He did not doubt that it was Moses' hand that compiled Genesis, but he was confident that he had found a clue to its composition.

3. This was the beginning of the modern higher criticism of the Old Testament. Astruc's work received a cold welcome in his own communion, and indeed among his compatriots. His mantle fell on a German. J. G. Eichhorn (Jena and Goettingen), from whom came the name "Higher Criticism," learned of Astruc's theory at second hand and refused to read his book until he had made independent investigations. He confirmed Astruc's findings and added other criteria besides the divine names to differentiate the documents. He extended the application of the principle to the whole of the Pentateuch, expressing the opinion, long since antiquated, that the last four books were compiled from separate writings of Moses by an unknown redactor. Eichhorn's Early Document theory (*Urkunden Hypothese*) made almost as much stir in the middle of the eighteenth century as Wellhausen's Prolegomena did a century later.

4. There were now two main strands in the composition of the Pentateuch, in the opinion of the critics, which

were known as E and J. In the closing years of the eighteenth century Ilgen, Eichhorn's successor at Jena, announced that he found two writers in Genesis, each with a style unmistakably his own, who habitually used that divine name Elohim and he named the second E2; but his hypothesis was forgotten for fifty years. The work of Eichhorn was the signal for breaking up the Pentateuch into any number of fragments. A Scottish priest, Alexander Geddes (1792) gave the name Fragmentary Hypothesis, claiming that the whole Pentateuch was nothing but a collection of loose scraps of various age and worth, compiled in the time of Solomon. Geddes' hypothesis was introduced into Germany by J. S. Vater, who, in his commentary on the Pentateuch, thought that Genesis alone was composed of thirty-nine fragments. This theory ran its course, receiving its death-blow at the hands of Heinrich Ewald in his *Die Composition der Genesis*, which he wrote at the age of nineteen.

5. The Supplement Theory was the reaction from the Fragmentary Hypothesis, according to which it was no longer held that documents by different authors were pieced together by a redactor, but that a single ancient work (E) was taken by a later writer (J) as the basis of a new and enlarged edition. This original record (Grundschrift) was amplified by degrees until, by supplementing E with J, and EJ with D (Deut.) and EJD with P (the E2 of Ilgen) we have the text in its present form. This was the theory of de Wette (1845) and Bleek (1860). The writers of this school are by no means agreed as to the relative date of E and J, but they still held to this order. De Wette, in his candidate's dissertation in 1805, called attention to the individual qualities of Deuteronomy and identified it with the law-book discovered in the reign of Josiah (621 B. C.) De Wette and Bleek also extended the application of the critical principle to the book of Joshua, in which were found various threads of the preceding narrative, a theory now accepted by modern criticism.

6. For the next half century the ruling genius of Old

Testament criticism was Heinrich Ewald who devoted himself to the development of the Supplement Theory. He began with the undivided E document, which he called the "Book of Origins," as the groundwork of the Pentateuch. This was supplemented by a later and more detailed J. Back of both Ewald said the existence of certain ancient sources could be detected: (1) The Book of the Wars of Jehovah; (2) A Biography of Moses; (3) The Book of the Covenant, which he assigned to the latter half of the period of the Judges. With Ewald we begin to get away from Moses. He put D in the time of Manasseh and postulated two redactors—one who combined P, J and E, and a final redactor whose work he referred to the first third of Solomon's reign—a historical survey looking back to the creation and taking Israel as the center of all nations and as the final purpose of history. The author was assumed to be a priest, anxious that no non-Aaronic priest should be found in a Mosaic sanctuary. But this priestly author was no narrow ecclesiastic, no mere professional compiler. Ewald speaks of the perfection and beauty of his style, whose work "breathes a fresh poetic air, which, from its florid style and description belongs to the finest period of Hebrew literature." It is interesting, as illustrating the revolution of critical judgment which has taken place, to compare the statement of a more modern critic, like Dillmann, who says, speaking of Gen. i: "It is juridically precise and formal, its language somewhat stiff and monotonous."

7. So far, with the exception of De Wette and Eichhorn, who wrote from a rationalistic standpoint, the path of criticism had kept to the main postulates of Astruc. The critics aimed at reconciling the critical analysis with the historical trustworthiness of the dissected records. They had, moreover, uniformly assigned priority of date to the more formal and less graphic E. The time was now at hand when a great change was to take place. In 1834 Ed. Reuss was lecturing on Old Testament Theology at Strassburg, and by the development theory he found it psychologically impossible that a na-

tion should begin its history with a fully developed code of laws. But how was he to explain the case of Israel? Criticism did not help him, for Deuteronomy was the only book of the Old Testament which had been "placed in its environment." It came to him as an intuition that the Prophets were earlier than the Law and the Psalms later than both. Fairbairn says: "In Germany every speculation has its corresponding theological tendency." In 1835, the year which saw the publication of the first edition of Bauer's *Leben Jesu*, the year following Reuss' intuition, Wm. Vatke published his *Biblische Theologie*, in which, avowedly from the Hegelian standpoint, he reached the same conclusion as Reuss, viz., that Prophetism antedated Mosaism, which must now be put late.³ This theory was brilliantly developed and popularized by K. H. Graf of Leipzig, a pupil of Reuss', in his *Geschichte-Buecher des Alt T.* (1866), and to-day the theory is popularly known as the Grafian Hypothesis. Hupfeld, the successor of Gesenius at Halle, added an element to the case in 1853 by reviving Ilgen's forgotten E2, which now became the P code in the new analysis. The literary problem of criticism was now solved, and from this time forward the historical question of the relative dates of these several authors occupied the critics. Graf, working from 621 B. C. as a starting point, had called attention to the great difference between the Book of the Covenant (Ex. xx. 22-xxiii) and the body of the Priestly legislation. The Priest code is partly historical and partly legislative. The former he held to be pre-exilic, the latter post-exilic. The post-exilic date of the P code now became the important question of criticism, and it was while the discussion of this point was engaging the attention of Old Testament scholars that Wellhausen's *Geschichte Israels* appeared (1878). Kuenen styled this work "the crowning fight of the long campaign of criticism." Cornill says that since its appearance the whole science of Old Testament Introduction has ranged itself around the question, for or against Wellhausen. Wellhausen wrote with the pen of a wizard and for a quarter

3. Vatke afterwards retracted this theory under the influence of Bleek and Ewald.

of a century made Goettingen a rendezvous for foreign students who sought to drink at the fountain-source of radical criticism. He reviewed the whole critical problem, setting no check to his genius. Taking his cue from Vatke, whom he acknowledged as his master in criticism, he rang the changes on the famous Four Points of his theory.

(1). A central place of worship does not appear until Deuteronomy, which is not earlier than the 18th year of Josiah.

(2). Similarly, sacrifice was not originally localized but occurred in every slaughter and every meal. Only after Ezekiel is it limited to a central place and to the hands of priests.

(3). The sacred calendar had a similar development from only the Spring festival at the time of sheep-shearing to three in JE and D and five in P.

(4). Originally there was no distinction between Priests and Levites (cf. D), that distinction coming in only with Ezekiel and the P code, when the sons of Zadok were reduced to hierodulic service,

Wellhausen's name is famous because with consummate literary skill he drew the picture of Israel which his premises required. It is to be read in English in his article on "Israel" in the IX ed. of the Enc. Britannica. Israel was but a desert tribe, like other Semites, and Israel's religion had a correspondingly low origin. The Patriarchs were adherents of animism and fetishism. In the beginning there was no real monotheism or moral idea of God. The God of Israel came to be distinctly recognized after the occupation of the land of Canaan, in the conflict with the Canaanite gods. It was not until the 8th century B. C. that ethical monotheism, the religion of Israel, was created by the Prophets. In the legislation of the Priests, which followed the age of prophecy, this faith became stereotyped and authoritative. With a bold hand Wellhausen drew the conclusion of the radical critical hypothesis, and we may date from the appearance of his work the distinction between radical and conservative criticism. The Wellhausen school

has assumed an air of confidence, and it is not to be denied that its hypothesis has been championed by a large number of distinguished Old Testament scholars. To this school belong such names as Reuss, Duhm, Stade, Wildeboer, Kautzsch, Holzinger, Cornill, Gunkel, Guthe, Budde and many others in Germany; Colenso, Stanley, Cheyne, Carpenter, Ottley and Bennett in England; the Davidsons, Robertson Smith and G. A. Smith in Scotland; Toy, Moore, H. Preserved Smith, W. R. Harper, Briggs, Brown, Haupt, Peters, Jastrow, Kent, Torrey and Paton, among others, in the United States. In the Roman Catholic Church Wellhausen's followers include the Abbe Loisy, Pere Lagrange and Salvator Minocchi.

II.

1. The critical hypothesis has not gone unchallenged at any stage of its development. There was the reaction of the old orthodox school of Germany in the middle of the last century, represented by such scholars as Hengstenberg, Haevernick, Keil, Kurtz, and others, who strenuously denied the literary premises of criticism, and Oehler, whose monumental work on Old Testament Theology has stood the tests of a generation as to its scientific worth. In Great Britain the traditional views were ably defended by Pusey, Liddon, J. Robertson, Princ. Douglas, W. H. H. Wright, and the authors of *Lex Moisaica*; and in America by Green, Bissell, McDill, McGarvey and G. F. Wright.

2. More recently three interesting movements have arrested the Wellhausen hypothesis in "its course of unchallenged and irresistible triumph" (Cornill).

(1). The first in time was an aggressive movement made by the Assyriologists to bring the Old Testament and the religion of Israel into line with the increasing mass of knowledge on the subject of ancient Eastern civilization. The enlargement of our knowledge of the religions of Egypt and Babylonia, particularly the latter, revealed a large number of sagas, such as those of the creation and of the flood and astral phenomena, which

embody motifs found all over the world, Israel being no exception to the play of these original sources. According to this school, all religious myths and customs are related to these astral phenomena, including number. Twelve, seven and four are particularly astral numbers. Hugo Winckler (*Geschichte Israels*) and Alfred Jeremias (*Das Alte Testament im Lichte des Altens Orients*) made the application of this "pan-babylonianism" to the Old Testament. According to the P code alone it is said that Abraham's family came from Ur of the Chaldees in southern Babylonia. The Wellhausen criticism dismissed the story as a late fabrication. Pan-babylonianism sees in it an illustration of the migration of the Semitic races about 2,000 B. C. Winckler called attention to the fact that at the time in which Abraham is placed Babylonian culture was at its zenith, the discovery of the Tell-el-Amarna Tablets showing that centuries later the Babylonian language was the medium of intercourse in the near East. It will not be profitable to go into the minutiae of pan-babylonianism. They may be read in Jeremias' book which has been translated into English. Our interest in it now is that both Winckler and Jeremias held that there was a historic background to the early narratives of the Old Testament, but that in the form in which we have them they are really polemical writings of a religio-political nature, cast in the mould of their age. The effect of Pan-babylonianism on Old Testament criticism was to discredit the evolutionary hypothesis of Wellhausen and to push back the dawn of culture in the East millenniums; in other words, to find in the Old Testament a substantially true reflection of the ancient Orient. Jeremias, who is a Lutheran pastor in Leipzig, holds firmly the historicity of the early narratives of Genesis and he believes that Pan-babylonianism has destroyed Wellhausenism.

(2). It is more difficult to characterize the second of the above-mentioned movements. Perhaps it can be characterized as the intensive study of the Old Testament by positive theologians. The men of this school, open to all that the champions of Oriental culture have to say and

the majority of them accepting the literary analysis of the Old Testament, give a greater credence to the tradition contained in the Old Testament Scriptures, believing that these Scriptures correctly present the movement of divine revelation. They therefore reject the Wellhausen evolutionary hypothesis of the priority of Prophetism and the subsequence of Mosaism. "They see in the Old Testament religion," says Prof. Feine of Halle, speaking for the school, "the dispensation of God's redeeming will and view all differences between it and other Oriental religions from that angle. In details there are manifold shades of difference among those who form this group. Some accept the results of literary criticism to a large extent, but deny Wellhausen's interpretation of history; others combine their belief in revealed religion with the religio-historical evolutionism; others again are quite independent. The one thing which has united this group of scholars is the conviction of the integrity of the religion disclosed in the Old Testament." The nestor of this school is Prof. Ed. Koenig of Bonn. Of the same school are Orelli, Kittel, Sellin, Giesebrecht, Proksch and Lotz. Principal Skinner has recently written: "Among the older Hebraists of Germany Koenig occupies a position in many ways unique. There are few branches of Old Testament scholarship to which he has not made solid and valuable contributions. In philology, in criticism, in history and in Biblical theology his work is distinguished by a massive erudition and an indefatigable thoroughness of research which leaves no stone unturned under which a truth or even a fallacy may lurk." Koenig is profoundly conscious of the supernatural origin and character of the religion of Israel and has challenged all speculations which would efface the difference between it and the other religions of the world. In 1884 he published *Die Hauptprobleme der altisraelitischen Religionsgeschichte*, which closes with this sentence: "I will make it impossible that irreverence toward the Holy One of Israel should come to be the order of the day in Old Testament science." That has been the keynote of his life-work. In his *Geschichte des*

Reiches Gottes (1907) and more particularly in his monumental work, *Geschichte der Alttestamentlichen Religion* (1912) he proves from the J and E documents of the critics that in the post-Mosaic and pre-Prophetic period of Israel's religious development, in spite of the low tendencies which were then prevalent, Jehovah was worshiped as a moral personality, the God of individuals and the guide of destiny; and from that he reasons back to Moses and his work. Similarly he answers the Wellhausen contention that the Prophets were the founders of Israel's religion by proving out of the mouths of the Prophets themselves that they were merely reformers, that they were aware of a divine message which led them to urge their contemporaries to return to the religion founded long before in the early days of Israel (Hos. xi. 1) and to protest against Israel's deviation from that ancient standard⁴—a point in which he has been corroborated by such stout Wellhausen adherents as Stade (*Alttest. Theol.* Sec. 105) and Volz (*Mose: Ein Beitrag zur Untersuchung ueber die Urspruenge des israelitischen Religion*). Having established that point he pressed the question whether the beginning of the true religion of Israel did not antedate Moses. Were the patriarchs polydaemonists and fetish-worshippers like other ancient peoples by whom they were surrounded, as the Wellhausen school contended? Koenig insists that the assertion is an unhistorical statement inasmuch as Abraham separated himself even from his parents precisely because of his religion. In his great work he has sifted the evidence most carefully and patiently, and his verdict is that the Bible is absolutely correct in calling the religion of the patriarchs "the first degree" of the true religion of Israel. Koenig similarly returns a scientific negative to such questions as: Was the name Jahve borrowed from the Midianites? Was Jahve looked upon originally as a god of thunderstorms—a sort of Vulcan who demanded to be worshiped by human sacrifice? Did "the desert religion" of Mosaic Israel turn into "a rustic

4. Cf. Koenig's *Geschichte* &c., p. 343 f.

religion" after the immigration into Canaan? Was the Ark in the Holy of Holies regarded as a representation of Jahve? Was the religion of Israel "enriched" by the myths and legends of Babylon? Did the name of God Jahve Sabaoth, which is introduced as early as I Sam. i. 3 mean "the god of mythological powers" (lightning, rain, etc.)? These, and many other similar questions which arise out of the Wellhausen construction of the Old Testament, have been critically examined by Koenig, who, with indefatigable patience, has shown that the sources do not warrant the interpretation forced upon them, but, on the contrary, they were put together as we have them for the very purpose of showing the real development of Israel's religion. A translation of this great work is one of the *desiderata* of our English equipment for Old Testament study.

(3). The third challenger of Wellhausenism is what we may term broadly archaeological research. This has been prosecuted by the textual critic's microscope and the excavator's spade. The appearance of Swete's edition of the LXX in 1902 quickened interest in the variant readings of the Greek text and furnished a convenient apparatus by which to make a comparative study of the occurrence of the divine names. In 1903 the Rev. Johannes Dahse, a German pastor, pointed out 180 departures from the existing Hebrew text in the use of the names for God in the Books Genesis to Numbers. In 1904 Prof. Henry A. Redpath, in the Grenfield lectures at Oxford, called attention to the fact that in 104 passages in the Pentateuch *θεος* appears for the Hebrew Jahve, while in 91 passages *κύριος ὁ θεος* appears for the same name, and he suggested that the Septuagintal usage by no means bore out the analysis of the critics. He suggested—and it was a very sane suggestion—that the intermingled use of the names Jahve and Elohim might be due to "J" and "E" rescensions of the Pentateuch, the latter being a popular rescript for common use to avoid the sacred tetragrammaton which was not to be pronounced. Somewhat akin to this is Sellin's suggestion in the last edition of his *Einleitung* that the variation of

the names is to be accounted for by a liturgical arrangement of the original material. In 1908 Prof. B. D. Erdmans of Leyden, Keuenen's successor, announced his quittal of the Graf-Wellhausen school in which he had his training and he took the position that there was a polytheistic background behind the traditions of Genesis, tracing four stages of development in the monotheistic interpretation of the material:

(1). Remnants of undiluted polytheism in which Jahve does not appear. E.g., Gen. xxxv. 1-7.

(2). Legends which recognize Jahve as one among many gods. iv., ix., 18-27, xxii., xxvii.

(3). Polytheistic legends which are transferred to Jahve as the true God. ii., iii., vi., 1-8, vi., 1-5, viii. 20-22, xi. 1-9, etc.

(4). Late editions of a purely monotheistic character. xv. 1-6, xvii., xxxv. 9-15, etc.

More recently Dahse has presented an elaborately-worked-out theory according to which the alternation of the divine names is due to the use of different names in pericopes in the synagogue use of the Pentateuch. This, Dahse claims, is suggested by the Septuagintal use of these names, and also that the Massoretic rescension, which he holds to be later, shows a larger confusion of names. The theory is so intricate that it is a matter for the technical scholars. Its relevancy here is that it represents the protest of one more able scholar against taking the varying use of the divine name as a basis for the source-division of the Pentateuch. This textual objection to the source-theory has been most vigorously pushed by Harold M. Wiener, a Jewish barrister of London, in a series of studies which appeared in the *Bibliotheca Sacra*. Still another avenue of attack is that suggested by Sayce and worked out by the Egyptologist Naville in his *Archaeology of the Old Testament*, viz., that the Hebrew text was not original but was translated, more or less literally, from a cuneiform original, which, if correct, sweeps away "the rainbow Bible" at one fell swoop. Many sober scholars feel that criticism has gone too rashly ahead of the settlement of the text and decry

the easy and ready methods by which the German scholars especially handle the text to suit their purposes. It is not antecedently probable that the Pentateuch is the product of from eight to twenty-three different hands, as the source-theory in its various degrees requires. On the other hand, the strongest defense made by the literary critics is that they proceed on the assumption of the integrity of the Hebrew text and that the divine names were transmitted with peculiar fidelity. The fact that the Massoretic text has stereotyped errors and defects would seem to argue for an archetypal text to which the Massoretes did their best to conform. So conservative a scholar as Koenig thinks the recognition of sources a far less serious admission than that of a hopelessly confused text. Even the late Prof. Orr saw no serious objection to the admission of two sources in the composition of the Pentateuch. With regard to the source-theory the present situation among Old Testament scholars is that it is still an open question, the counter-movement having at least forestalled a settling of the lees on the part of higher criticism.

At this point it may be said that the Pentateuch is no longer the storm-center of radical criticism; it has latterly turned its attention to the Prophets. According to radical criticism the Prophets are but jumbles of fragments, and each passage must prove its title to authenticity. Radical criticism seems to know just what the prophet in question could not have said, and they eliminate huge sections accordingly. According to Duhm only one-eighth of Jeremiah came from the prophet of that name; according to Haupt only one chapter of Micah is authentic. This scholar seems to know what the Prophets must have said. By some affinity of mind or heart he has discovered the secret of authenticity and has been busily engaged in rewriting not a few prophetic utterances, and with the rewriting there has been a pushing of the date to the post-exilic period, a large portion to the Maccabean period. The metrical test of authenticity is now the fad. The prophets wrote in meter. Seven-eighths of Jeremiah are rejected by Duhm on the

fancied discovery that Jeremiah wrote only tetrameters. Even such a book as Genesis is now claimed by Sievers, a great German authority on metrics, to be made up of clearly traceable metrical sections, a claim, however, which Hebraists have disallowed.⁵

To speak in detail of the effect of archaeology proper on Old Testament criticism is clearly beyond the limits of this occasion. We are all more familiar with the results of this line of investigation, in its bearing on the Old Testament, than with the literary study of the Old Testament. How the spade has widened the horizon of the Old Testament world, corroborating the princely character of the patriarchs, pushing back their dates and populating their world, locating the Amraphel of Genesis xiv. and now, more recently, Arioch of Elassar, revealing a world in communication by a postal system with a *lingua franca*, settling forever the question of an early literary activity and of a connecting link with Egypt; and by the recovery of the Code of Hammurabi showing an ethical and juridical system akin to that of Moses in the age of Abraham. Many other lines fall into place in our skeleton picture. Moses has come to his own. The historicity of Exodus is no longer seriously denied. The very route as outlined in Exodus and Numbers has been vindicated by the survey of Sinai and the sacred mount of that name is no longer a myth. It is not now a question of existence but of identification. Even Moses' monotheism is scientifically vindicated—he might have borrowed it from the Egyptian Akenaten. If the concessions of the radical scholars are compared with the few words of Wellhausen on this period (cf. the article on "Israel" in the 9th ed. of the Enc. Brit.), the fate of the Wellhausen theory will not be seriously questioned. When we come to the time of the conquest and settlement of the land we find that the spade has been busy in constructing a second book of Joshua. The excavations at Gezer and Tell-el-Hesi and Taanak and Beth Shemish have located the Philistines as the very sort of enemy

5. Convincingly answered by Koenig in *Hebraeische Rythmik* (1914).

pictured in Joshua and Judges, living in the very sort of cities there pictured, with a religion that became the pitfall of the Israelites. George Adam Smith said concerning the excavation of Gezer: "We realize through this work what the purer religion of Israel had to contend with all through the centuries. I may say that we realize to a large extent for the first time what it had to fight with, what it had to struggle against. We have been told that monotheism was the natural offspring of desert scenery and desert life. But it was not in the wilderness that Israel's monotheism developed and grew strong. It was in this land of Palestine, with its many centuries and its many forms of idolatry. When we contemplate these rival systems, we are surely the more amazed at the survival."

Of scarcely secondary interest and importance in this line have been the recent finds of papyri at Elephantine in Upper Egypt.⁶ These papyri are written in Aramaic and dated in the reign of the Persian king, the dates ranging from 471 B. C. to 408. They give a picture of the circumstances of a Jewish colony in Elephantine. Our interest centers in a bundle of three letters which bear the date of 411-408 B. C. They are addressed to one Bagoas, governor of Judah (known in Josephus as Bogases), who held office under Darius from 424-404 B. C. He was a successor of Nehemiah. The letters mention "Delaja and Shelemja, the sons of Sanballat, ruler of Samaria. Not less than twenty-six Biblical proper names recur in these papyri, five out of every six ending in *jahv* as was customary in the 5th century B. C. When these papyri were published a conflict was raging as to the date of Nehemiah. Many distinguished scholars declared that he must have been butler to Artaxerxes II, not I. The papyri fixed his date. Not long before this Winckler had stated that Sanballat and Bagoas were legendary characters. The Aramaic parts of Ezra had been treated as spurious by a line of scholars from Noldeke to H. P. Smith. Noldeke prepared himself to read

6. Published by Sachau, Berlin, 1907 and 1911.

these papyri by reviewing his Ezra. The Aramaic portions of Daniel had been regarded as spurious by such scholars as Driver, Kent and Peters. It was said there was no such Aramaic as Daniel's as old as the 5th century B. C. Driver was the first to admit the resemblance, while Wilson of Princeton has shown that of the ten groups of Aramaic, Daniel finds its rightful place with these letters. It was in the year 411 B. C. that the temple of Elephantine was destroyed. When it was built we do not know, but the very fact of its existence was another severe blow to the Wellhausen hypothesis. Wellhausen's *Prolegomena* begins with the words, "In the days of Jesus it was taken to be as certain as the unity of God itself that there could be only one place of worship." He makes a similar remark about the feeling of the Jewish exiles when they returned from captivity: "The principle had become a part of their very being that one God had one place of worship." On this he builds his argument for dating Leviticus and the Priest code as late as 444 B. C. These papyri compel the choice of a later date, or a much earlier one. We cannot go later than 157 B. C., because about that time the priest Onias IV., son of the high priest at Jerusalem, built a temple to *Jahu* in Leontopolis, Egypt. "It follows," says Everts, "if Wellhausen's premise that Leviticus could not have been written so long as the Jews had more than one temple be true, then it was never written."

One more movement remains to be noticed under this head. It is what the Germans call the *religionsgeschichtliche Schule*, "the school which applies the criteria used in the general investigation of tradition, legend, myth, religious rites and beliefs, so as to discover the historical import of these things." It is the sort of work Gunkel has attempted in his *Commentary on Genesis* and Edward Meyer in his *Israeliten u. ihre Nachbarstaemma*. According to this theory legend is but the outward bark behind which lies the precious germ. It seems to be a mediating movement, constructing a bridge over which radical scholars are going to return to con-

structive interpretations. One of the principles vindicated by this school is that we are not to think that an idea arose, necessarily, with the first literary mention of it. The eschatological ideas of the Prophets, for example, are not necessarily late because eschatology bulks large in later Jewish literature. They presuppose, rather, a long line of theological development. Gressmann has applied this principle in a most illuminating way to the Messianic prophecies,⁷ maintaining, to cite an example, that the Immanuel passage of Isa. vii. 14, actually declares a wondrous birth, probably a virginal conception, "and this when exegesis had pretty well settled down to the prosaic interpretation of the woman in question as any young woman not a virgin at all." Let me not leave the impression that this school is orthodox. It greatly exaggerates the mythological element, but its method of interpretation is based on sound archeological principles, which seem always to be adverse to the Wellhausen hypothesis.

In conclusion, the present status of Old Testament criticism is such that it is not safe to bank heavily on "the assured results of criticism." While the literary analysis of the Pentateuch has been widely accepted it has carried with it no interpretation of the material as a necessary corollary. Criticism is still in its experimental stage. One thing the criticism of the Old Testament has done, and that is, it has taught us to recognize that the Old Testament Scriptures are as truly a literature as the ancient classics, that they were written by men and not by machines, and that they reflect the individual qualities of those who wrote them and the thought-world back of them. If criticism has effected nothing else it has helped us to be critical in our use of the Bible, examining more closely into the language and relations of the individual book, and not rest satisfied until we can understand the real meaning of the author. In the words of Sayce: "There was a time when the Christian regarded his Bible

7. Cf. *American Journal of Theology*, April 1913.

as the orthodox Hindu regards his Veda, as a single, indivisible and mechanically inspired book, dictated throughout by the Deity, and from which all human elements are jealously excluded. But heathen theories of inspiration ought to have no place in the Christian consciousness. Christ was perfect Man as well as perfect God, and in the sacred books of our faith we are similarly called upon to recognize a human element as well as a divine. The doctrine of verbal inerrancy is Hindu and not Christian, and if we hold it we must, with the Hindu, follow it out to its logical conclusion, that the inerrant words cannot be translated into another tongue or even committed to writing." Criticism has put an immense responsibility upon the Christian ministry. The Protestant minister, at least, is a specialist in Biblical interpretation. This responsibility is thrust upon him by the Protestant theory of authority. By ecclesiastical canons the Greek and the Roman Catholic Churches shut themselves up to a translation—in the one case the LXX., in the other, the Vulgate. But the Churches of the Reformation said, to state it in the words of Luther, "The Church cannot give more force or authority to a book than it has in itself." In other words, authority for the Protestant resides only in the original tongue, and normally only in the original text. Whether that leaves us without a charter of authority or lays us open to the charge of Bibliolatry is not a matter which need concern us now. Our point is, it were a poor preparation for the responsible position of a teacher of God's Word either to neglect or to refuse a training in the languages in which the divine oracles were given. How can one speak with authority or even with intelligence on such a subject as that of which we are dealing if he cannot recognize the original writers when they speak in their own tongue? People who call a man to be their religious instructor and guide have a right to expect a reasonable competency. The ignorance of many ministers with regard to the Old Testament is little short of a scandal. For those who bear the name of Luther,

and in Luther's name exalt the Word of God and make its authority a shibboleth, such ignorance is tragic. In no way is Protestantism so much in danger of shifting the emphasis of authority from the Word of God to the Church itself as by lowering its requirements of Biblical scholarship and multiplying its confessional tests. It is a travesty on Lutheranism to insist on the tithing of symbolic mint, anise and cummin while neglecting the weightier matters of the Torah. The Church abroad had felt it and was looking forward to the establishment of a *Stiftung* in memory of Luther in 1917 for the encouragement and support of positive Biblical scholarship. With all her theology the Lutheran Church has not raised up a Biblical scholar to compare with her founder. The times seem to be prophesying the raising up of such a prophet. The flank of destructive criticism has been turned. There are great searchings of hearts in the camp. May God arise, and put to flight the enemies of His Word!

Gettysburg, Pa.

ARTICLE III.

RELIGION AND ETHICS IN THE SERMON.

BY REV. S. ERNEST SMITH, B.D.¹

Philosophers are more uniform in their definitions of Ethics than they are when they endeavor to describe Religion. Prof. Jerusalem describes "die Ethik" as "die Philosophie des Wellens" (Ein 3Aufl., 193). This would be disputed by few. The latest Webster gives perhaps as satisfactory a practical definition as is to be found anywhere.—"The science of moral duty; more broadly, the science of the ideal human character." In describing the most important function of Ethics, "normative" is precise and suggestive. Scholars are not so ready to agree upon the content of a definition for Religion. Prof. Giddings refers to Religion as "faith in the possibilities of life" (Lectures delivered in Col. Univ., 1908). G. W. Knox of Union Seminary uses the pregnant definition, "Religion is man's deepest response to his environment" (Lectures delivered in U. T. S., 1908-09). Various orthodox definitions of Religion are so well known that they need not be repeated here. One of the best definitions that we have seen is to be found in Kirn, "Grundriss der Theo. Ethik." It runs thus: "Religion ist alles, was der persönlichen Lebensvollendung in Gemeinschaft mit der überweltlichen Gottheit dient oder entstammt" (23).

Although our subject is in the main a practical one, some theoretical considerations must first be considered. Our definitions of Ethics and Religion having been agreed upon, we shall do well to observe the relationship, if any, between the two, as set forth in current philosophy. Jerusalem, Kulpe, Kirn, Paulsen, and others find points of contact between them, and indeed, although our presumption may be unwarranted, we feel safe in say-

1. Deceased.

ing that all scholars find them very closely related. It would be going too far to say that either one of them had its origin in the other. Nor are they identical, as some enthusiasts would have us believe. Kidd is not far from the truth when he says,—“Morality has a religious basis, and religion has a moral issue. The former is the case because the ideal which men are to realize by self-determination, since it is social in its reference, implies, as its ground, a power or principal underlying and animating the system within which it is to be realized, a power or principle that is and must be God—the Being with whom religion has to do. And the latter is the case because the response which men make to the appeals addressed to them by God, since it is a movement of their nature in its essence directed toward, and involving surrender to, Him who is ‘head above all,’ must influence their whole thought and effort, and, consequently, must find its expression in the sphere of moral action” (*Morality and Religion*, page 229). Equally emphatic are the words of Prof. Coe, as to this relationship,—“Morals are not religion, and religion is not morals; nevertheless full-grown religion includes morals” (*Education in Religion and Morals*, page 7).

From the foregoing opinion, it can be seen that philosophers recognize a very vital relationship between Religion and Ethics. As to the extent of this interdependence, there is naturally much diversity of opinion. However it is not our purpose to pursue further the theoretical side of the problem, but we shall turn at once to the more practical aspects of the same. It is sufficient to know that they are not divorced by those who approach the problem from the technical standpoint.

Religion and Ethics have not always been combined by preachers in their sermons. A history of preaching would disclose some significant facts, and we feel that it is necessary to call attention to some of them. The earliest preachers were the Jewish prophets. They stood before king and peasant, and proclaimed the will of Yahweh. They were for the most part preachers of morality. The sermons of the earliest prophets were almost en-

tirely ethical. All the sins which he condemned were social, with but one exception. In Amos 3:12, is the only reference to sin which is not social in its character. When it is considered that God had revealed himself in the law, it is not wonderful that the prophets were the critics of public and private morals. Before there could be any fellowship with deity the moral requirements made by him must be faithfully observed.

The Jesus of the Synoptic Gospels is a preacher of Ethics. This is most apparent when the "Sermon on the Mount" is carefully examined. The moral standards laid down in the law, and proclaimed by the prophets, are not to be destroyed; they are to be fulfilled. True it is that the Saviour gives them a different place in the scheme of life, but they are still to be reckoned with. John puts forth the religious side of the Saviour's teaching. Taking a comprehensive view of the teachings of Jesus we find that the religious and the ethical are pretty thoroughly interwoven. Duties to his fellowmen are not to be despised by the one who wishes to have the favor of the Father. On the other hand, the one who has fellowship with the Father will be careful to provide for the "little ones." We cannot too strongly insist that these facts be remembered, for there has been the tendency, on the one hand, to regard Jesus as a teacher of ethics alone. At the opposite extreme of opinion are those who see Jesus as a mere enthusiastic religionist.

In the teachings of Paul the religious and the ethical are pretty well balanced. This cannot be said of many of those who followed him. If we read history aright, it may be affirmed that the developing church began to place more and more emphasis upon the ethical, and lost sight of her religious interests. In Tertullian one can see this tendency. His scheme of morality obscured that which was vital in religion. His emphasis upon pious works was the foundation of the miserable doctrine that a man could save himself. For that was practically the sum and substance of the system which Luther heroically fought and partially overthrew.

Where the principles of the Reformation became the

rule the emphasis gradually shifted from Ethics to Religion. In the Catholic Church, the doctrine had been established, and it still abides,—“Do good, and you will be good.” The Protestant teaching reversed the order,—“Be good, and you will do good.” The measure of truth in the first statement is but small. The Protestant formula is better, but even it is but a half truth.

This brief, and in some respects unsatisfactory review of the Church's doctrine, and hence of her preaching, brings us to the time when the sermon began to have the important place which it has held since the Reformation. According to the Lutheran view the preaching of the Word is vital in the Church. It is of equal importance with the sacraments. This was recognized by those who framed the Augsburg Confession. The preacher is the teacher of God's will. Hence the high regard in which the sermon has been held by all Lutheran people. In all Lutheran preaching the above mentioned theory has been pre-eminent,—“Be good, and you will do good.” In other words, the religious is the first consideration. Through faith one is to find God, and then the doing of good will be spontaneous. All this is correct, but the principal needs considerable amplification or it will be as fruitless and unsatisfactory as the Catholic formula. Later in our discussion we shall endeavor to show what additions must be made to this theory so that it may express the whole truth. The Reformed churches have also placed great emphasis upon the preaching of the Word. In some quarters there has been the tendency to put worship above the teaching function of the ministry, but this is not representative of the practice in non-Lutheran Protestant bodies.

However it must be noticed that the sermon is of a radically different nature in the Reformed bodies from that which it has been among Lutherans. Curiously enough, the trend of Reformed preaching is toward the ethical standpoint of the ancient Church. The asceticism of the Puritans was not different in content from that practiced in the days of Tertullian. The Lutheran practice is based in a Christo-centric Theology, and the

Reformed custom springs from a Theo-centric Theology. The latter emphasizes the law, while the former makes the gospel of chief concern. It is not our purpose to contend that the religious interest is obscured in Reformed communions, but it cannot be denied that their valuation of it is lower than the Lutheran estimate. The Presbyterians and others build their temple with two pillars, Religion and Ethics. The Lutheran structure is supported by columns of Religion whose capitals are Ethics.

Before proceeding to the constructive part of our thesis, we shall round off our historical estimate of the practical relationship between Religion and Ethics by a glance at actual practices in the two great Protestant divisions of Christendom. First we shall observe the radical Lutherans, who preach Religion and no Ethics. Then the extreme Reformed customs will be noticed, where the sermon is ethical and the religious neglected. It must be remembered that between these two extremes are many grades and varying usages.

The extreme Lutheran position is to be found in Germany and in some of the German churches in this country. The sermons delivered to these congregations are for the most part extremely idealistic. The mystical relationship between God and the believer is often beautifully set forth. "Believe, believe," is the constant exhortation of the preacher. Although monstrous evils may be sapping the vitality of the people, although fierce temptations may be in the pathway of the young, they are unassailed by the preacher. Incredible as it may seem, not infrequently eloquent preachers of "der Glaube" are themselves guilty of frightful immoralities. According to the theory of these Churches, those who believe will manifest a proper morality in the world. For the present we may say that they have a good theory, but that they are fundamentally in error as to the manner of its application.

Some Presbyterian Churches in this country are the best examples of the other extreme. Sermons consist of exhortations. Do this or do that is a constant injunc-

tion from the sacred desk. Right relations to individuals, the State, and to society are enjoined upon the hearers. It is also a custom among the ministers of these churches to make their sermons character studies. The headings of certain chapters in the Book of Proverbs accurately describe many of the sermons preached by these men,—“Moral virtues and their contrary vices.” Jesus Christ is an accessory, and not the center of this preaching. At the end of most of these sermons is a statement something like this,—“Jesus Christ is our best example of this virtue,” or “The Saviour shows us how this is to be accomplished.” In criticism of such preaching, it is needful to say to the preacher,—“You are trying to use the Saviour of the world as a peg upon which to hang a very threadbare worldly philosophy.”

The point in our examination of the field is this: There has been a varying practice as regards the relationship between Religion and Ethics in the preaching of the Church. It is now in mind to construct a theory for modern preaching, wherein both Religion and Ethics will have their proper place. That there is a place for both has surely been apparent from what has been offered thus far in our discussion.

As to the place of the sermon in the life of the Church we would not change the emphasis of those who framed the Augsburg Confession. It is still necessary that the Word be rightly taught. This is fundamental and is never to be forgotten. However, a new age demands new definitions to express the old truths. As the nature of the Church is more fully understood to-day, than ever before, it is but natural that terminology should be changed. The Church finds her reasons for existence in the fact that it is her mission to make the “Kingdom of God” a reality. No longer is she merely an “ark of salvation.” For the modern age, there is no better definition of the Church than this: “The Church is the body of those who share the purpose of Jesus Christ” (H. S. Coffin). After examination it can be seen that this definition preserves all that is of value in the older ones. It is also a program for bringing in the Kingdom of our

Lord and Master. In view of this, how necessary it is that the revealed Word of God be rightly taught! No man-made theories will be effective in the Christian program; the pure gospel of Jesus must continually be proclaimed by the preacher. If the Kingdom is to become a reality, there must be Ethics. The very idea of kingdom is inseparable from the idea of ethical conduct on the part of the citizens of the kingdom. In the Kingdom men are to have dealings one with another, and those inside will be expected to influence those who are outside. Accordingly there must be a science of human duty. We believe that we interpret Christianity aright when we make the "Kingdom of God" idea fundamental for modern life. The idea of a divine kingdom is not altogether a new one, for Augustine had much to say concerning the "City of God." However, our conception of the Kingdom is essentially at variance with all the older interpretations of its character. All the older views are well expressed by the German word "Weltferne." The modern Christian idea is one of "Welttrotz." Wilhelm Munch expresses this change in his practical observations, "Die Welt überwinden ist besser als die Welt hinwegschen." To-day the true followers of the Christ are determined to take possession of this world for him. They are not waiting for him to provide some other world where there will be no battles to fight.

Christianity finds its program in the idea of the "Kingdom of God." At this very point Religion and Ethics come in contact. "Die innige Durchdringung von Religion und Sittlichkeit, welche das Christentum zur vollendeten sittlichen Religion macht, findet ihren Ausdruck in der Idee des Reiches Gottes" (Kirn. T. E. 25). If our reasoning is not at fault we may now say that the sermon is the great medium by which the interests of the "Kingdom" are to be advanced. As all the relationships in this Kingdom are to be ethical, the means for promoting its welfare must of necessity take into account and embody the highest ethical standards.

From a slightly different standpoint it is possible to approach this same truth. Someone has called "The

Kingdom of God," "the divine rule in the human heart." This implies that the human personality is to become subject to the will of God. Men are to become God-like, as the ideal of the "Kingdom" is being fulfilled. But Theology teaches that God is to be known through His attributes. For apart from them He would be unknown and unknowable. It is well known that Theology divides the attributes of God into two classes, the Natural and the Moral. We are told that the Natural attributes of God cannot be communicated to man. Only His Moral attributes can be received by the human being. Our likeness to God must then take place through the ethicizing of our human nature. When Jesus reveals God to men it is in the sphere of the ethical. Through the Saviour we are assured that God is holy, righteous, love, and truth. When we become subjects of the divine will, we begin to assimilate these in our own natures, and we manifest them in our dealings with our fellowmen for the establishment of His Kingdom. Likeness to God and citizenship in His Kingdom are therefore ethical in their implications.

This brings us to the central truth of our whole discussion. In the last paragraph we observed that unity with God (which is essentially religion) brought us face to face with the fact that such unity with him must of necessity result in ethical character which is, in some measure, akin to His own ethically perfect character. But there is a great danger in this theory, true as it is. Lutherans have preached religion, they have dwelt upon the necessity of that mystical and glorious fellowship with God the Father as he is revealed in Jesus Christ. If men can realize through faith such a fellowship with the divine, their earthly conduct will be proper. Morality will spring spontaneously from the faith which joins man to his God. "Be good, and you will do good." This does not always follow. Man has ever been prone to separate his religion and his life. In many lives the dividing wall between the two is so wide and high that it is never broken down. One illustration will suffice to make our meaning apparent. It sometimes happens

that a man in his home manifests kindness, he is faithful in the Church, he pities suffering wherever it is brought to his notice. And yet that same man may be the owner of factories in some distant part of the country where the poor are ground as in a mill. Men often pity those whom they crush. Why are these strange inconsistencies possible? Why is it that men of apparently deep religious convictions are unethical in their business lives? We find the explanation in the fact that the human mind is slow to formulate general principles from the habits which it has acquired. This characteristic can be observed in young school children. A child may be drilled in neatness in the preparation of Arithmetic papers, but he will improve little in his Grammar papers unless he receives a similar drill. It is only partially true that the study of the truths of Mathematics will encourage honesty. It is absolutely necessary that the individual be led to formulate the ideal which he is using in his work. After much training of this kind, one may at length be able to meet a new situation in a manner consistent with his best character.

Herein is the weakness of the extreme Lutheran preaching that religious habits are formed, but nothing is said in regard to moral habits. In other words the ethical side of the divine nature is unconnected with social morality. The Reformed preaching errs in that moral habits are not related to the ethical character of God as revealed in Christ. The necessary thing to be done in both cases may be stated thus: Principles must be formulated showing that the ethical qualities of God are the basis of all social morality. These principles must then be illustrated by examples from every phase of life. When this is done it will be impossible for a man to have a double code. He will be compelled to choose between God and Mammon. In other words, preachers must show that the divine must be recognized in volition as well as in feeling. We may illustrate the situation by a condition which prevails in many college communities. A young man who is law abiding in his home town, becomes a vandal in his college life. We find the

explanation of this in the statement made above, that habits in one environment do not guarantee the same habits in new surroundings. The preaching of salvation through faith may and often does lead to a mental habit of trust, and a feeling of fellowship with God. But only as the ethical nature of God is shown, and that too in its connection with right conduct in worldly affairs, will perfect Christian character be consistently attained. The young man in college is a law breaker, because he unconsciously has come to regard his new environment as beyond the pale of the influences which restrained him at home. Such is the condition of those who have been under the preaching which eliminates Ethics; they are honest in their effort to be in agreement with God, but they regard the work-a-day world relationships as more or less divorced from his special care and interest.

We need not linger long upon the proposition that preaching must be religious. Men have come to see that moral perfection cannot be attained without the dynamic of religion. Unless there is a fellowship with deity which begins here and continues forever, man's ethical struggles are onesided combats, in which he is always at a disadvantage. If our moral victories are for time, the majority of mortals will not seek to win them. The spirit will be dominated by the flesh, unless the spirit is strengthened by power from on high. It is scarcely necessary to elaborate this point, for men are everywhere saying "back to Christ." This is a sign that men wish to have fellowship with deity, for in the person of the Christ has the true and living God been revealed. Forsyth finds in the Atonement the beginning of Christianity's conquest in the realm of Ethics. These are his suggestive words setting forth the dynamic nature of the Christian religion. "Only when ethic rises to holiness can it become really universal; and only when holiness gets effect in an Atonement real and not symbolic. The Atonement to God's holiness is the focus of Christian (that is, of all) ethic, the one meeting point of religion and morals, of grace and conscience, and therefore

it is the real secret of Christ's universalism" (Positive Preaching and The Modern Mind, page 312).

In concluding, we assert that the ethical and the religious will be more perfectly blended in the sermon of the future. On the one hand, preachers will not spend all of their time in denouncing the evils of this present world order, and in urging men to escape its blighting influence. Nor will they leave men to apply the gospel to their own lives. They will show that the character of God is in opposition to all individual and social evil. They will outline the program of the "Kingdom," and insist that the next step is to be taken at once. Then will men become workers together with God. Man and God will be as members of the same household.

Gettysburg, Pa.

ARTICLE IV.

THE VITAL NEEDS OF THE AGE.

BY REV. D. FRANK GARLAND, D.D.

Director of Public Welfare, Dayton, Ohio.

Fifty years ago there swept through the civilized world a great passionate hope. Italy was fighting her way to freedom; all over Europe the nations were entering upon their heritage of liberty and the possibility of progress; America was rising like a great giant with unusual strength for conquest of every wrong. Prophets and poets were vying with each other in promise of the coming of the golden age. Utopias were being born in the minds of the dreamers everywhere. The kingdom of God was coming and all over England and America little communities of love and helpfulness sprang up. Tennyson voiced the thought of that day when he wrote his Locksley Hall:

"My brethren, men the workers, ever reaping something new—

That which they have done but earnest of the things that they shall do.

For I dipped into the future, far as human eye could see,
Saw the vision of the world, and all the wonder that could be."

No wonder they dreamed dreams when slaves were being freed, when despotic thrones were crumbling into pieces, when railways were making all men neighbors and cable lines were girdling the world, and telephones were making strangers intimates. And then they thought to-morrow it will all be accomplished and heaven will be brought down to earth.

THE DREAM UNFULFILLED.

But in spite of all that has been gained, there has been terrible failure. We still have poverty as extreme as

ever existed in the world's history, poverty in the midst of unexampled wealth. We have achieved liberty for man, but the ugly form of injustice hides in the very shadow of the monument to liberty we have erected. We still have war; nine nations are now in the death grip of one another with millions of men slaughtering one another and creating havoc and woe and agony and bitterness in more than half the world. It is a horrible situation for twentieth century civilization to face.

We still have drunkenness. Every year we boast of the increase of territory made dry, of advance steps taken to decrease the drink evil, and every year, the per capita amount of intoxicating drink consumed in the United States increases.

We still have unbridled lust, eating out the lives and blasting the hopes of thousands of fair women and corrupting and destroying our young men until we are told that an awful peril confronts America due to the social evil.

We have millions of acres for homes in America and yet we crowd our people into congested areas, in spots as bad as ever existed in the old world, with the resulting misery and physical and moral degeneration of the race.

AMERICA IS IN PERIL.

America, the greatest empire of the ages, the one mightiest experiment in free government, is in peril. He is blind who does not see it. He is dull who does not appreciate the danger. The cohorts of destruction are in our midst, the spoiler of virtue, the destroyer of men's reason, the gambler, the crook, the thief, the blackguard, the criminal, the selfish politician who serves for gain, the greedy and unscrupulous capitalist who sees nothing but dollars ahead, and the anarchistic laborer who fears neither the laws of God nor man, the man who gives a bribe, the law-breaker in every form, the low, inhuman creature who lies in wait to catch the unwary and with the breath of worlds infernal to scorch her innocent cheek and to damn her soul.

Yes, America is in peril, and the hour calls for the best brain and the best blood of the nation to redeem her from the curse of evil and establish her upon the eternal foundations of righteousness. James Russell Lowell used to say, "Democracy is only an experiment."

WHAT IS THE REMEDY?

The Prophet and Teacher of Nazareth gave us the remedy 1900 years ago. The remedy is comprehended in the command, "Seek ye first the kingdom of God and His righteousness." We have not been doing that as we should. We have been seeking too often and too carefully the bread that perishes, the gold and glitter of material things and have forgotten that "Man shall not live by bread alone." We have been a grasping, greedy nation. It is revealed in our laws. It is evident in our literature. It is manifested in our pleasures. It is revealed in our spirit of so-called progress. We have been far too much engrossed with ledgers and stocks and bonds and banks and have forgotten humanity. The economic interests are the chief interests of the law-making bodies of America and have been for generations. Christ said the kingdom of God is "not in meat and drink," but it is "in doing the will of my Father in heaven." We have been seeking the kingdom of wealth and not the kingdom of God. The power of money over our law-making bodies until within very recent years with its destructive influence on the morals of our nation, has been so well known that everyone realized it. Our cities are only now making an effort to free themselves from the same sinister influences and to reshape their government and make it serve the people, rather than a few private interests, partisan political machines and special privileges.

KNOWLEDGE—A VITAL NEED.

There are but few men, even among the cultured, who realize the situation that we are now facing. We have never thought about these matters. We have gone along the line of life's duties and have not troubled ourselves

with society and the problems of the hour. But we can go on in ignorance only at our peril. As Dr. Jefferson once said, "We must put the ear to the ground and hear the roar of the subterranean fires which seethe and hiss under the thin crust of our civilization." We must get the facts as they are which touch the social and religious life of America. We do not know the facts. Most people do not care to be troubled with them. *We will remain indifferent at our peril.*

THE FACTS ABOUT THE FAMILY.

The family is the unit of society and if there is anything destroying the family, that thing is a menace to the nation. Divorces are on the increase. From 1887 to 1906 the number of marriages increased 43 per cent. But in the same length of time the number of divorces increased 61 per cent. The birthrate is going down in the United States. It has been decreasing steadily. In 1870 the average number in a family was 5.1 but in 1900 the average had dropped to 4.7 per family. This is serious when the facts are further known that among native born women the fall in the birth rate is even greater than these figures imply. What is the cause of it? We ought to know if we hope to be able to solve the problems of the New Age.

The consumption of liquor is on the increase. In 1850 the per capita consumption of alcoholic liquors was 4.03 gallons, in 1911 the per capita consumption had risen to 22.79 gallons. In the 1911 report of the Commissioner of Internal Revenue we have the astounding fact set forth that more whiskey and rum was produced than ever before in the history of the land. We will never save this country if we allow the family to disintegrate from any cause whatever.

THE WOMAN IN INDUSTRY.

A serious condition faces us when we realize what it means to family life and the increase of the nation and the stability of free institutions, that while the number of wage-earning women has increased rapidly, the num-

ber of women engaged in domestic, or home life, has constantly decreased. The same is true of agricultural life. The increase is in those occupations which take women from the home and the farm and put them in store and factory.

All these facts we must face, must know that we may apply the remedy and save this nation for God. If the family is being broken down, it is sure evidence that we have not been seeking the kingdom of God and His righteousness.

THE AGE NEEDS MEN AND WOMEN OF CHARACTER.

In an age like this, when old things are passing away, when the work of reconstruction is going forward we need men and women of strong moral fibre to lead us. Every great age had its peculiar type of fit leaders. The Puritan bred its men of "rugged independence." The period of national reconstruction called forth men of great wisdom and sublime patience like Lincoln. The Industrial revolution called forth "Great Captains of Industry," men who worked and were thrifty and enterprising and indomitable of will and indifferent to the destruction that followed in their wake. To-day we need the man who loves his fellow man—the man who is an altruist, a real Christian, not a formal make-believe Christian, one who works at it seven days of the week and not simply one day. This age calls for a man upon whose heart and mind the law of God is written; who does not satisfy his soul by reciting a creed on Sunday and making a shrewd, unjust bargain on Monday. This day calls loudly for men and women who not only have the *form* of godliness but who reveal the *power* of godliness in every-day life. We are all trustees of the future. It lies in the hands of all of us. The rich and the poor, the high and the low, and the learned and unlearned—we all have a duty to perform. It is not an easy duty. We must be ready to make sacrifices and serve others, else we have no right either to the name we bear, or to the hope of better things. To be selfish, to fight for one's

own and never for others' good is to be false to the spirit of Christianity and is in direct opposition to the coming of the kingdom of God.

AN UNWEARIED MORAL ENERGY.

We are in a movement that is in the nature of a growth. . The race will not be to the swift. Victories will not be gained over night. Here as perhaps nowhere else we might school ourselves to patience. For ours is a stupendous task,—to bring in the kingdom of righteousness in the social, political, economic life of the nation. We must not lose the vision. We must not lose the hope. Nothing is so sad in this world as to find men and women who cannot dream and who have either proven false to their visions or "who have lost them."

The aims of this New Age belong to no Utopian delusion of the mind. I know there is no absolute perfection in this life, but we are far enough from perfection now surely to warrant us pressing on with unflagging zeal to reach a bit nearer that stage. I know that death and suffering and bitterness and woe and want will always be here where men and women are weak and disobedient to the laws of man and God. And yet we must seek for that day when death shall have been made less greedy, and suffering less bitter, and when surely that desire will be attained, that every child of the human race shall be satisfied with daily food. I know there will always be the empty heart that craves for love, the empty arms that fain would press a baby to the breast, the unfulfilled desire for power and fame and the full joys of life. I know the strong will always seek and prey upon the weak, and greed will always be a present thing in human life. But yet we will not falter, nor fail in the task which Christ has set us. We will seek the kingdom of God in the world, the kingdom of righteousness and though it may never come in all its fulness and with all its glory and blessedness for man, we still will seek it, knowing that it is always coming. This hope and zeal, and unflagging energy will save us and will

save others and there is no other power on earth but that to remedy the ills of human life.

THE LAW OF CHRIST SOVEREIGN.

Christ taught clearly that the law of love and justice must dominate business life as well as private life. But the common maxims, "Business is business" and "You must not mix business with religion" go far to show that in practice there is a radical difference between religion as practiced in private life and in business life. If this age is to meet the obligations resting upon it, then Christian rules of conduct in private life must be applied to public life. Unless this change is effected in the life of to-day the Church will continue to stand in a doubtful position, and will be shorn of her rightful moral prestige in the community. Religion must Christianize business or business will commercialize the organization of religion, the Church. Just as in the domain of personal life, in family life, in community intercourse the principles of Christ's law dominate now, so these same principles must come to dominate in the domain of business, of commerce, and international relations. This is fundamentally demanded of this age to insure its progress. Unless Christianity can advance to this further conquest it stands in grave danger of losing fields it has already won. The very life of the Church is at stake in this crisis. If the law of love and justice cannot become dominant in all the domain of life, if the law of "tooth and nail" must continue in one domain, must we not fear that the race will soon forget the knowledge of God it has and sink down into the darkness of materialism where the light of heaven cannot reach. A great student of this age has said with conviction, "If the Church has not faith enough in the Christian law to assert its sovereignty over all relations of society, men will deny that it is a good and practical law at all." The Church of Christ must Christianize business or business will commercialize the Church. There is no domain of life where Christ's truth and precepts do not apply. This applica-

tion is the urgent demand of the New Age, else the kingdom of God cannot come.

A UNITED CHURCH IS NEEDED TO-DAY.

A divided Church will never carry out the program of the Prophet of Galilee. All the forces of evil are united. God's forces must combine against a common enemy or suffer the risk of continuing defeats. This is our day of opportunity. We never had such an open door; but this is the day of trial as well. If we lose now in the fight, keep on wasting our forces in divided, or at least separated armies, fight a desultory warfare against the enemy of righteousness, magnify our differences instead of forgetting them in the day of crisis, we will put off the time of ultimate victory and may—who knows—as churches go down to disintegration and death. When the Jewish Church thrust the Prophet of Galilee out of the synagogue of Nazareth He never sought to enter it again; and when they thrust Him out of the temple at Jerusalem, He found His temple elsewhere among men. Will it be so again? There are but two courses for the Church that are open now. She must either stand loyally by Her Master and condemn the injustice, and wrong and wickedness of the world whether in her own borders or outside of it, or she must play the coward, truckle to the world, and slowly be conformed to the world and then—only one conclusion possible—death to the Church herself. If she takes the former course on a large scale in the full faith of ultimate victory she will win and no power of man or devil can defeat her.

But if she keeps on as a divided Church, busying herself about forms and rituals, and ceremonies as the Jewish Church of old did in Jesus' day, and shuts her ears as they did to the demands of this new age which calls for a religion of righteousness and justice and truth, then men will forsake her altars, and refuse to fight in her ranks, and slowly, but surely she will lose her grip on the human mind and heart. If the Church will but seek to obey her Lord, "Seek first the kingdom of God and His

righteousness" then her divisions will grow less and less, her spirit of unity will increase and she will battle valiantly for the salvation of the world.

THE SOCIAL SIDE OF CHRISTIANITY.

These are a few of the vital needs of this age. We must not be discouraged. There are promises of better things to come. The Church was never so vitally interested in social regeneration as she is to-day. She is now as she has always been vitally concerned with individual salvation. But now the Church has learned that "There are two great entities in human life—the human soul and the human race—and religion is to save both." The evangelical preacher must not overlook the social side of Christianity. The social prophet must not forget the individual side of Christianity. Christ chose individuals and called them singly and by name. But we must not forget that Christ chose a nation to reject because that nation rejected his law of life and love and he chose another nation to receive the blessings of His truth.

God is at work in the world. Wonderful things have happened in the past century. He has brought nations and races together. He has uncovered the secrets of His universe to men. He has given us an enlarged conception of His world. He has shown us our relation to one another. He has made it clear that we are a part of His great eternal plan of things. And He has promised that His word shall never fail and His Church shall never be defeated. Surely then we should go forward to the battle against all wrong, and oppression, and unrighteousness of life, and help Him realize the coming of His kingdom of righteousness in the earth. For He will go on redeeming men and races and nations until

"Out of the shadow of the night
The world rolls into the light
It is daybreak everywhere."

Dayton, Ohio.

ARTICLE V.

THE CONTRIBUTION OF THE LUTHERAN
CHURCH TO THE PRESENT AGE.

BY REV. STANLEY BILLHEIMER.

Almost 400 years have passed since Luther's theses first marked a new order of things in the Church. The present year is the 166th of organized Lutheranism in this country. During all these years, the Lutheran Church, both in Europe and America, has maintained its separate existence. Its work in missions, benevolence and education has involved much labor and sacrifice. But we have been dominated by the belief that we have a peculiar task to perform, a definite mission to fulfill. To have lost our identity as a denomination, or to have merged our individuality with that of any other member of the household of faith, would, we believe, have been a distinct loss to the religious forces of the world.

Our present task is to define the contribution of the Lutheran Church to the present age. In so doing we must remember that our Church does much of its work in common with other Churches. While we have reason to review with just pride our missionary, benevolent, educational and literary activities, other Churches have been equally busy in the same fields. We must confine our thought to what we believe to be peculiar to our own Church. It is necessary also for us to limit the discussion to the work of our Church as known to us largely through its American development. And as each age has its many and varied peculiarities, we must consider only those features which afford a point of contact with the life of our Church.

Our characterization of the present age is three-fold. It is an age uncertain of its belief; this has led to experiment in methods; the result is superficial religion. To meet these conditions, the Lutheran Church offers an un-

shaken faith in the Word of God, a firm reliance on the power of preaching, and a belief in subjective religion.

I. The Lutheran Church contributes to an age of uncertainty an unshaken faith in the Bible as the Word of God.

To understand properly the attitude of the age, it is necessary to define briefly the trend of thought in reference to the Bible. Biblical criticism is one of the most important branches of theology. It is two-fold in its operation. There is first the study of the text of the Scriptures, including manuscripts, version, editions and various readings. Textual Criticism aims to reproduce as nearly as possible the original text of the inspired author. There is also the study of the Bible with special reference to dates, historical setting, authorship and purpose of the writer. Higher Criticism deals not with words only, but with personality and circumstance. It is a most valuable and necessary branch of Bible study; for a thorough knowledge of the literary structure of the Bible is indispensable to the preacher and teacher.

The critical study of the Bible is co-incident with the growth of the Christian Church. We have nothing to fear from it, but have, on the contrary, gained much in greater knowledge and deeper appreciation of the Scriptures. The results with which we are concerned are due largely to the developments of the 19th century, and are to be ascribed not primarily to the critical study of the Word, but to the attitude of mind in which the student approaches his task. The Bible claims not only a place in literature, but a place unique, unapproached by any other book. It claims also to possess a spiritual element which can be properly interpreted only by the spiritually minded. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually judged." (1 Cor. 2:14). Expert knowledge is not the only requisite for a proper understanding of the Scriptures. The leaders in this movement possessed most excellent mental qualifications but, by their own confessions, lacked the spiritual; they searched the scriptures

in a purely mechanical method. From Spinoza to Wellhausen, there has been a denial of a supernatural revelation; the miraculous element has been repudiated; and an evolutionary theory of religion has been adopted.

We accord to these scholars a perfect right to think for themselves, and do not accuse them of any dishonest or underhanded methods. But the Church has a right to ascertain whether rationalism and lack of faith in the supernatural have been the natural fruitage of Bible study, or whether, on the other hand, they have not been the soil from which the New Theology has sprung. For it is not with these leaders themselves that we are concerned, but the results of their work. These great suns in the scholarly firmament have so dominated modern thought as to draw after them a swarm of satellites, willing to receive their light from others. And these in turn are followed by a host of lesser luminaries, mostly of the younger generation, who, without time or opportunity to make investigation for themselves, feel bound to follow the results of expert scholarship, lest they be judged as prejudiced, arbitrary or ignorant. And as the sun is too far removed to swing the tides of earth, so the great leaders in thought are too far removed to affect the average man. It is the lesser luminaries who, by incautious utterances in press and pulpit, are responsible for the uncertain attitude of the age. Like Samson, they have been blindly grinding grist for the Philistine.

There are three indications of this general feeling of uncertainty.

1. There is a wide-spread idea that the Bible has been discredited; that the divine element, particularly in the Old Testament, has been reduced to a minimum; that prophecy is but coincidence; and that general inaccuracy prevails. For the average man, the kernel is bruised when the shell is broken. A discredited Bible means a dethroned God. Jesus said of the Scriptures, "these are they which bear witness of me." But if the testimony is unreliable, how shall his words be established?

2. A discredited Bible can have little influence on character. Its precepts are only advisory, not manda-

tory. Human nature, always restive under restraint, takes advantage of any lapse of authority. Shorn of the divine element, the Bible has no power to uplift society or arouse the public conscience.

3. But the most serious consequence of modernism is the loss of faith in a special providence. The chief charm of the Old Testament is its revelation of God's intimate knowledge of men and their affairs, and His willingness to guide His children. The strong support in sorrow, trial and disappointment is a belief in God's overruling providence which makes all things work together for good. We calmly face an unknown future in the belief that God guides the faithful who go out, not knowing whither they go. But if it be shown that God did not speak to our forefathers and holy men of old time, lips opened for prayer remain silent; hands outstretched for help fall empty. Men do not turn their eyes to skies of brass, where there is no Star to guide them on their way.

In the face of all this uncertainty, the Lutheran Church preserves an abiding faith in the Bible as the Word of God. "The great Lutheran Church in our land," says Dr. Gerberding, "is not troubled with this rationalistic unbelief. She has met that old foe in the old State Church. She knows the enemy, his wiles and his danger. She will not tolerate him within her folds in this free land. The Lutheran Church is the only Church that keeps her official literature, her pulpits and professors' chairs free from this subversive unbelief. There is no negative higher criticism in her pulpits or church schools." Our Church has done this, not by repression, obscurantism, or papal encyclical against modernism. The Lutheran Church, itself born of the study of the Bible, would be the last to place any obstacle in the way of full and free investigation into the sacred records. We have no desire to remove the Bible from public gaze and keep it, like some Vatican codex, under lock and key.

Nor has the Lutheran Church failed to appreciate the results of mature Christian scholarship. We are neither blind nor credulous. We are not dismayed by an imposing list of names, for scholarship is no stranger in our

Church. Our own General Synod early declared that "the consciences of ministers of the Gospel be not burdened with human inventions, laws, or devices, and that no one be oppressed by reason of differences of opinions on non-fundamental doctrines." (Const'n, IV:8).

But our own expositors and critics have approached their task with minds well trained and yet humble; with judgment keen, yet reverent. They knew they trod on holy ground and failed not to see the Lord God Jehovah face to face. They have sifted the evidence and retained the facts. They have proven all things and have held fast to the good. And to guard against any possible misunderstanding, our Church has declared its belief that the Bible is the Word of God. (Richmond, 1909). In the words of our anniversary committee, "We rest under strong conviction that God has given the Lutheran Church a unique position and a most responsible one, in the line of defense of evangelical, Biblical Christianity, against both a Protestant liberalism and Roman absolutism." (G. S. Min. 1913).

There are three reasons for our unshaken faith in the Bible.

1. The Lutheran conception of the Bible. Luther at once rejected the Romish teaching of the authority of the Church over Scripture, and the equality of ecclesiastical literature with the Bible. For him, the Bible stood alone, entirely freed from the traditional interpretation of the Church. On the other hand he avoided the extreme view of the Calvinists who regarded the Bible as an exact code of law for the daily life of the Christian and the government of the State. Luther looked upon the Bible as the expression of God's will, the desire of a loving Father for His children. "Luther, when using the expression, Word of God, scarcely thinks of the written book. It is the living word as represented by the preaching of the prophets and the apostles, and perpetuated by the preaching of the ministers of the Church. It is to him not a formal authority, but an energizing inspiration." (Dobschutz). Luther plainly shows this in his translation of the Bible. He made no attempt to render the Hebrew

and Greek into German in a slavish word-for-word method, but rather to bring out the sense of the original, even paraphrasing when necessary. This is one reason why Luther's translation at once became the standard, while the English Bible went through seven distinct editions prior to 1611.

Luther had the highest possible appreciation of the authority of the Bible, but it was the authority of a Father over his child, not that of the law over a servant. Words derived authority not from mere presence on the page, but because they witnessed to Christ. Luther's well-known rule was to abolish only what was contrary to the Bible, while Zwingli permitted only what could be based upon the Scriptures. The reformers at Geneva attempted to make out of the commonwealth a kingdom of God ruled by the Bible. But Luther rebuked a fanatic who tried to introduce the Mosaic law at Weimar in place of the common law. These traditional views underwent some modification during the years of stress to which German thought was subjected. But, in general, the Lutheran view of the Bible has remained unchanged. The essence has meant more to us than the material. Our Church has never thought it necessary to define the exact contents of the Bible. We are content to express faith in the "canonical Scriptures." As a Church, we have maintained a sublime indifference to discussions about original sources, redactors and priestly codes. Yet it is not an ignorant or unappreciative indifference. It comes from a consciousness of our superior conception of the Bible. Condemnation of these investigations would not strengthen our position; and we could adopt much without weakening it. The true glory of the Book is not revealed in the outer courts, but in the shekinah over the mercy seat within the holy of holies.

2. The strength of Lutheran theology. In the realm of theology, the Lutheran Church easily holds first place. "The Romish Church is the Church of priests; the Lutheran Church is the Church of theologians." (Lange). The Lutheran Church has called herself the mother of Protestantism. The term may be applied as well to the

teaching and training which Protestantism has received. "Take from the religious literature of the nations all that has been directly or indirectly derived from Lutheran divines, and the ecclesiastical heavens would be bereft of most of its stars. Strike out the long list of Lutheran names and writing which each of these past three centuries has furnished, and a void would be made for which all ages could produce no adequate compensation." (Seiss).

But the broad claim is made that the results of higher criticism have destroyed the science of systematic theology. That this is true as applied to some systems of theology, we must admit. Much theology has been built up by purely mechanical methods. Proof-texts have been freely quoted without regard to context. Any verse from any part of the Bible has been placed by the side of any other verse from any other part of the Bible. The result has been to construct, in many instances, a kind of theological trestle-work to bridge the gulf between man and God. The loss of any prop weakens the whole structure; the fall of any support may cause it to sag into ruin. But the Lutheran Church has a system of doctrine peculiar to itself, and by which our Church is distinguished from all others. It springs like some vast arch whose radius centers in Christ and whose keystone is "justification by faith alone."

We do not mean to picture the Lutheran Church as holding on to the Bible to save its theology. The Bible has been appealed to in the interests of polygamy and slavery. Mormonism, Christian Science, Spiritualism, Russellism and other rank growths all claim to have sprung from the same soil. But the final test of any system is that it must satisfy both the heart and the head. And our fundamental doctrines respond to this test. They both satisfy the soul and appeal to the mind. What Luther's enemies confessed concerning his position is still true of the Church that bears his name; both rest squarely on the Bible. In fact, our theology is not so much a system as it is the very heart of the Bible itself. Melancthon says of justification, "Much indeed depends on this Arti-

cle which contributes especially to a clear correct apprehension of all the holy Scriptures, and which alone shows the way to the unspeakable treasure and true knowledge of Christ; yea, which is the only key to the whole Bible, and without which the poor conscience can have no true, inviolable, fixed hope, nor conceive the riches of the grace of Christ." (Apology, IV). Thus the Bible and our theology are indissolubly bound together by our inner consciousness of the needs of the soul.

3. The devotional spirit of our Church. Our thinkers and our theologians have not been engrossed in the mere study of God's Word. It has been meat and drink for their devotional life. We are not unmindful of the tide and ebb of our religious thought. We claim for our Church neither sinlessness nor infallibility. But the Lutheran Church, tossed amid the seething schools of dogma, has ever righted itself, impelled by the power of the word hid in the heart; wandering on the wastes of rationalism, it has ever oriented itself by the lamp of the word. Luther's hand-Bible is still preserved at Berlin. His notes and comments fill every page of the Latin text, as well as the inside of the parchment covers. In 1542, he wrote on the title-page, "If thy word, oh Lord, do not comfort me, I should perish in misery." Many similar verses he wrote on the walls of Coburg castle, while waiting for news from Augsburg. At the head of his bed, he wrote, "I will both lay me down in peace and sleep, for thou, Lord, only makest me dwell in safety." "Never did man so environ himself with God's promises, or dwell in the atmosphere of God's truth, or so live by God's breath as did Luther." (D'Aubigne). This deep devotional spirit has been part of the rich heritage of the Lutheran Church. It has been constantly manifested in hymns and liturgies, and in the lives of the people. It is no weak sentimentality that puts the Bible on the home-table, in the school-bag of the pupil, and in the knapsack of the soldier. As Jesus said of His sheep, "I am known of mine," so there is a devotional understanding of the word revealed only to the believer. The obedience of Abraham, the submission of Moses, the sigh of David,

the flights of Isaiah, the penitence of Peter, the burdens of Paul, all these are understood only by those who have shared like experience.

The really great things in the Bible are not the historical allusions or incidental statements over which some have stumbled, but the soul-searching and heart-discerning qualities which give it power over the life of the individual. The most severe test put upon the Bible is not the critical examination of its pages, but the determination of its ability to hold its place amid changed conditions. The pressure of business, the demands of the social life of the community and the making of many books have certainly furnished conditions the most difficult to meet. But we are persuaded that the Bible is still a potent factor in the lives of our people, and to this fact, we believe, is due in large measure the exalted place the Word of God holds in our schools and churches, our thought and our worship.

II. The Lutheran Church contributes to an age of experiment a firm reliance on the power of the Gospel.

It is difficult to ascertain exactly to what to attribute the changed attitude of society toward the Church. The broad charge has been made that the Church is antiquated in its methods and dry in its deliverances, that it has no message for the present age, that it has been sitting serenely unconscious of the progress of the great world at its doors. How much of this has been true will be learned only by the impartial survey of those who come after us. Personally, we believe that these great periodic fluctuations in the religious life of the people are due to the temper of the age, and that changed conditions result not only toward the Church, but also toward everything else. The yearly reports on the state of the Church show that our forefathers had to meet the same general conditions; that they struggled against worldliness, disregard for the Lord's Day, and neglect of the Church. But whatever the cause may have been, the Church is thoroughly aroused at last. It is willing to assume a just share of the blame, and hastens to make reparation.

But an age uncertain of its belief cannot be sure of its

message. Any age which has learned to look upon the Bible with suspicion, will question the authority of the Church. And in an earnest effort to recover lost ground, the Church has resorted to makeshift, expedient and experiment. We believe that the Church has been honest in every endeavor it has made; that there has been no thought of laxity; that its consuming desire has been to reach men. Least of all do we think that there has been any conscious disloyalty to Christ the head of the Church. But the experiments made, however honest the intention, have robbed Christ of the honor and glory due His name.

A few indications of the trend will suffice for illustration.

1. There has been an attempt to accommodate the truths of the Gospel to the whims of men. This has been frequently called the "gospel of expediency." It has come to pass, as Paul warned Timothy, "the time will come when they will not endure the sound doctrine, but having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth and and turn aside unto fables." (2 Tim. 4:3, 4). The Church, having long been the leader of thought in the community, attempted to hold this exalted position by restating its theology. But it made the mistake of experimenting with the substance instead of the form. We believe in progressive theology. Dr. H. E. Jacobs, speaking of this necessity, has said, "The form (of theology) changes not only with the language, but with the age, the currents of thought and the diverse classes of errors and attacks that succeed one another with great rapidity. We must speak the language of the time and place where Providence has placed us."

But in trying to speak the language of men, there is danger of departing from the thoughts of God. The restating process may result in a "new theology." Some of the most familiar words in the Scriptures have been so toned down in meaning as to no longer occupy a place of prominence. Interpretations so new have been placed on the teaching of the apostles, that we doubt whether they would recognize their own language. Men talk

glibly about new conceptions of God. Revelation is confused with inner consciousness. Immortal life is simply a higher grade of evolution. And the atonement is only the coming of the God-concept into the soul. Even the liberal *Outlook* speaks of the "spiritual vagueness in the present, which is sometimes as much too vague as the former was too defined." In all this, the effort has been to preach what men will listen to, to say things that will attract instead of repel, to preach an easy-going gospel to a good-natured crowd. But in so doing, the Church has reached out to the "itching ear," but never touched the aching heart.

2. Education has been confounded with growth in grace. The wonderful advance in educational methods has naturally made itself felt in the Church. Our instruction of the young has taken on new meaning. Our Bible school work has received new impulse. The difficulty has been that, just as a new discovery in the medical world is often heralded as a remedy for every ill, so education was looked upon as a magic word which would at a touch transform society. The underlying thought has been that men who know the right will follow it, that lofty ideals have in themselves power to draw men away from evil, that sin can be eradicated by the dispersion of error in thought. The supreme effort of education in the Church is the presentation of Christ, the ideal man, in the hope that a love for the good, the true and the beautiful may be aroused in the soul. Accordingly, the teachings of Christ, apart from His glorious personality, have received the emphasis, as though the chief function of the Church were to make men think right. The failure of experiment in education to change character was expressed long ago by a man well versed in all that the secular and religious schools had to teach, when he said, "the good which I would, I do not! but the evil which I would not, that I practice." (Rom. 7:16).

3. The point of contact has been made the social instead of the spiritual. Much of the preaching of the Church has, of necessity, been in terms of sacrifice and self-denial. This has been the result not only of our un-

derstanding of the spirit of the Master, but also of the local conditions which surround many a struggling Church. The life of self-denial, instead of developing faith in a God of resource and power, has too often tended to make religion gloomy and oppressive. The age is restive, and wants the crown without the cross. Peter's question easily frames itself on the lips, "What then shall we have?" (Mt. 19:27). The Church, instead of returning squarely the answer of Jesus which offsets the rigors of the Christian life by promise of added blessing, has, in a sincere desire to make itself attractive, allowed men to infer that religion is not so serious a thing after all, that conscience may be educated to the point of liberty, and that the big thing in religion is good-hearted fellowship. There is a vast difference between the social life within a Church, and the social appeal which the Church makes to the man on the outside. The appeal has too frequently been to the less worthy in man's nature. First impressions must be carefully guarded. The Church whose highest ambition it is to be a jolly good fellow will lose the spiritual point of contact and seldom regain it.

We have felt the pressure of these expedients. But, as a Church, we declare our firm reliance on the power of the Gospel to save men. And if this declaration seem self-righteous or possessed of the spirit of pride, let it be known that our pride is not in ourselves, but in the Gospel we preach. The Lutheran Church has ever been known as a preaching Church. To this fact we owe our existence, our growth and our power. The mere fact of Luther's spiritual birth would never have brought about a reformation without the preaching of the Gospel. To the ecclesiastical architecture of the Middle Ages, Luther added the finishing touch,—the pulpit. This fact is embodied in our very name, "evangelical." When our Church ceases to preach, it will cease to be the Lutheran Church.

The following reasons why our Church adheres so tenaciously to its time-honored method will reveal more clearly the value of this contribution to the age.

1. The Lutheran Church has a system of theology that can be preached. Its unshaken faith in the Word of God gives it a message for this or any other age; for men are fundamentally alike in their needs. Our teaching is none other than that which Paul carried to Europe and preached alike in synagogue and by river-side, to Gentile and Jew, to Greek and barbarian, to Roman and slave. Everywhere, he found men who did not like to retain a knowledge of God in their hearts, who were alienated from the divine life. And for all of them he had but one message; Jesus Christ, crucified for the sins of men and raised again for their justification. And any Church which adheres to this fundamental doctrine has a preachable faith.

Much that is called preaching is but an insult to the moral sense of men; for men know when they are told the truth. We rejoice that the Lutheran Church still has the nerve to call men sinners and to declare a vicarious atonement for sin in Christ Jesus. Every attempt to learn what the pew desires from the pulpit has shown the undiminished desire for the pure gospel. We quote the following protest, signed "The Pew," from the *Herald and Presbyter*: "These ministers may be sure that the petty little amenities of morality and sociology which they have substituted for the Gospel of regeneration can never take its place or lead a single soul out of the death and darkness of sin into the life and light that are to be found in Christ alone." (Nov. 22, 1911). The Church that preaches Christ has a message as eternal as truth itself.

2. The Lutheran Church does not believe that it has a right to substitute any method for that given by the Head of the Church. Jesus left the Church without organization. The Church, guided by the Spirit, can work out its own organization and adapt it to any age. But He gave the Church two sacraments and a supreme command: Go, preach,—baptize, and then—do this in remembrance of me. On this, our Church has built its doctrine of the ministry. In the mind of the Master, the moral law is not enough to bring men to the Father. But when "the world through its wisdom knew not God, it was God's

good pleasure, through the foolishness of the preaching to save them that believe." (1 Cor. 1:21). The idea that God will save the world by some method other than this has no warrant in Scripture; for we have no instance where the Holy Spirit worked without the Word. Even the Bible itself, much as we prize it, cannot take the place of living speech. The Ethiopian had the Scriptures, but he needed Philip; to Cornelius was sent not a copy of the prophets, but Peter, the apostle.

We are living in an age of mechanics; there seems to be almost no limit to the applications of machinery. But no vital process can ever be carried on mechanically. To save men is a vital process. Grace is not ready-made; it is not a product to be bought and sold. There is no man-made method that will turn out Christians. We must depend on the revealed method of God, instead of speculating on what God might do under other circumstances. As the Lutheran Church knows but one theme, so it knows of but one method,—preaching the Gospel.

3. The Lutheran Church depends on the power of the Holy Spirit to make the word effective. It has been said that the Church which depends on preaching alone is thereby limiting its power and circumscribing its influence. But to say this is to doubt God. For the Scripture abounds with promises that the Holy Spirit goes with the word; that though preached in weakness, it becomes the power of God unto salvation. The book of the Acts of the Apostles reveals what God can do through the faithful preacher of the word. Never was the world darker than when Jesus came into it; never was humanity more hopeless in sin than when He offered Himself as the remedy; never was task heavier than that imposed on the followers of Jesus; never were obstacles greater than those in the way of the infant Church. And yet what light and hope followed in the path of the preacher!

To believe that God honors His Word, is to preach in faith. God's promise concerning His Word has not been abrogated: "It shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." (Is. 55:11). There are quali-

fications which man can furnish and which add to the value of the word. We do not despise the gift of speech, the training of the mind, and the proper appointments of God's house; but we have learned not to depend on these things. Paul preached, but God opened the heart to attend to the things spoken. Every quickening of the spiritual life, every revival in the Church has come from the faithful persistent preaching of the Church. The power of the evangelist is not in tricks of speech or manner; it is not man-power. It is the power of God. In such measure as may please God, it is at the command of the faithful witness of Jesus Christ. For these reasons, the Lutheran Church firmly adheres to the preaching of the Gospel in an age of experiment.

III. The Lutheran Church contributes to an age of superficial faith a belief in subjective religion.

As an effect cannot be greater than its cause, so the type of religion in any age cannot surpass its contributing factors. An age not sure of its methods cannot be sure of its results. There is a general desire all over Christendom for deeper spiritual experience. Dissatisfaction with present attainment is a hopeful sign. But where doubt and uncertainty have been sown, vagueness and superficiality must be reaped; and in this respect, the age is fruitful. Much of the religious thinking of the day is shallow, treating with symptoms and not causes, dealing with surface instead of center. There is a disinclination to follow truth to its logical conclusion and to give the proper valuation to the phenomena of human experience in religion. The age needs a revival of the apostolic injunction to "think soberly."

We note the following tendencies as evidence of how superficial religion may become in contrast with the deep careful thought of apostolic teaching.

1. We meet with the desire to exalt, unduly, human nature. Men have been taught to think more highly of themselves than they ought to think, to look upon themselves as amply qualified by nature to meet any emergency, whether temporal or spiritual. Divine assistance is discounted in favor of the superb powers of manhood.

Sin, considered only as a defect, can be lived down and worked out of human nature. The theory that man has in himself the elements for his own regeneration is very enticing on account of its appeal to native pride; but it is not necessary to point out how utterly at variance it is with revealed religion and the common experience of mankind.

2. The moral life has been set forth as the great aim of religion. There follows naturally dependence on morality for favor with God. No error is more enticing in its power over men than this, nor more subtle in its ability to deceive the soul. It is the old error of expecting to be justified by the deeds of the law. But morality and the life of the spirit are not synonymous terms. The word of God, while insistent in its demands for good works, speaks of them as the natural outgrowth of the life within, and never as the ground for acceptance with God. Morality in itself is a lifeless principle. The call of the Church is not primarily to morality, but to the love of God with the whole being as the ruling passion; then only are men prepared to share real love with their fellows.

3. Much of the reform work of the age is carried on in the name of decency and respectability, instead of in the name of Christ. Good-citizenship is the goal, not sonship with God the Father. Temporal welfare and the good-will of the community are substituted for the dynamics of the Gospel. The appeal is made for the sake of things seen, not the unseen. The plea is often made that men must be approached on a lower level, gradually enticed upwards and finally brought into contact with things spiritual. But this was not the Master's conception of religion. His first recorded utterance was a concern for the things of His Father; His first public teaching a message about the kingdom of heaven.

But shallow thought and immature conclusion are not at home in the Lutheran Church. Students of German Church History will remember the years of contention towards the close of the seventeenth century and the vindication of the belief that the Lutheran Church, as the

depository of sound doctrine, was "the fittest field for the development of a genuinely Christian life." (Kurtz). We teach that there is a vast difference between appreciating a truth and apprehending it. Luther took the objective facts of the Gospel and made them subjective in his own soul. How frequently he used the personal pronoun in the catechism! "God has created me—Jesus Christ is my Lord,—He has saved me." Protestant piety "cannot be without the personal expression of individual feeling." (Dobschutz). The mind holds truth as a costly vase holds a flower; the heart alone is the soil where it can grow.

This subjective tendency early manifested itself in Lutheran hymnology. While one branch of the Church used music for the glorification of the mass, and another repressed the art of music entirely, the poets in the Lutheran Church gave "direct expression to their individual feelings." (Kurtz). Paul Gerhardt, in particular, added the note of individual consciousness to the already dominant themes of adherence to confession and the consciousness of the Church. We are disposed, at times, to criticize the religious music of the people. There is, however, this hopeful feature about it; that, faulty as it may seem in diction and tune, it is one of the strongest religious assets of the age because personal in expression.

Our belief in subjective religion is strengthened by the following considerations:

1. The Lutheran Church has always laid great responsibility on the individual. It resurrected the doctrine of the universal priesthood of believers, and it is strongly emphasizing this truth at present. We believe it to be the right and duty of every man to make his faith his own, through his Christian consciousness. All truth must be made personal, transposed into experience. We "aim to recommend biblical practical Christianity to the heart of the individual." (Kurtz). It is neither orthodoxy nor the creed of the Church which saves. Even right thinking may be barren of result, so far as spiritual life is concerned. Dr. Gerberding has said, "Doc-

trine alone—may even be made a narcotic to put the soul to sleep." The Church can do neither the thinking nor the living for the individual. Religion is effective only when doctrine, creed or scripture is apprehended and approved by the heart.

2. The great demand on the Christian to-day is for service. Faith must become action. Our religion is not an intellectual yoke laid upon the mind, but a life implanted in the soul. In this utilitarian age, Christianity is judged by its products, by its power to make good in the community. We advocate a type of religion that is nothing less than a Gospel of regeneration. The Lutheran Church has no sympathy with shallow ineffective forms of religion, which result only in superficial service. Real disinterested self-sacrificing service, rendered in genuine love for humanity, is inspired only by the true personal apprehension of the love of Christ which constraineth us.

3. We believe in a self-revealing Gospel. Too often upon the Church is laid the burden of proving its right to exist, its authority to teach, its claim on men. Thus the Church is put into the position of bearing witness to itself. When the enemies of Jesus objected to His own witness, He answered, "though ye believe not me, believe the works." The argument for the Church is not the institution itself, but the Gospel which has been entrusted to it and which reveals itself when it makes men "live soberly and righteously and godly in this present world."

We have purposely omitted any mention of the material contributions of our Church to the age, because these things are so frequently spoken of in press and pulpit. We have preferred to compare spiritual things with spiritual. And if we have seemed to exalt unduly the position of our beloved Church, we have done it with a full sense of our responsibility to the age. In the words of Mr. Roosevelt, "The Lutheran Church is destined to be one of the two or three greatest and most important national churches in the United States; one of the two or three most distinctly American, among the forces that are to tell for making this great country even

greater in the future. Therefore, a peculiar load of responsibility rests upon the members of this Church." The inexorable law still stands; God will require much from him to whom much has been given. May God, who gave us our being as a Church, help us to give good account of our stewardship.

Norwood, Pa.

ARTICLE VI.

CALL AND TRAINING OF RELIGIOUS WORKERS.

BY REV. T. C. LONGAKER, PH.D.

In the Church, as in industry, there is a division of labor. This is briefly suggested by the words in Mark 13:34, "It is as when a man sojourning in another country, having left his house, and given authority to his servants, and to each one his work." From 1 Cor. 12:6, we get the same hint, "And there are diversities of workings."

These quotations mean, that, in the Church, each man has a calling to fulfill, an appointed task to accomplish. From the beginning it has been God's plan that, in the Church, different members should do different things. "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11). At another place we have this outline: "And God hath set some in the Church, first apostles; secondly prophets; thirdly, teachers; then miracles; then gifts of healing; helps; governments; divers kinds of tongues."

Under these and similar classifications, we discover the several phases of religious work. These are the divisions of labor into which the great work of the Church is divided. But an examination of the several things specified shows that some of these callings were temporary, designed to meet special crises in the development of the kingdom of God. Such, e. g., were the callings of the apostles in their varied ability to speak with tongues, heal the sick, raise the dead, and to perform other miracles as signs of their divine calling. These callings have ceased, and the gifts or powers to fulfill them have ceased, because there is no longer special necessity for their exercise. "The wonderful and glorious revelation received by the Church of the first century," says Kuyper in his work on *The Holy Spirit*, "was given through it to the

Church of all ages, and is still effectual." Thus, for the purpose of commending the Church as of divine origin, we have no need of new signs or proofs; for we already have such proofs in the recorded life of the apostolic Church.

But others of these callings are permanent, being needed daily for the perfection of the saints and the building up of the body of Christ. Analyzing those callings, catalogued by Paul, we find that those of prophet, pastor, evangelist, teacher, ruler, minister and almoner are still found in the Church; nor can we see how the Church could fulfil its great mission in the world without them. The work of building up and developing believers is continuous, intended to go on until the consummation is reached. Hence, the gifts and callings needed for the process are permanent and available unto the end.

It is, however, not to be assumed that one class of men in the Church is to exercise all these callings. The apostle himself shows the contrary, when he asks, "Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all gifts of healing? Do all speak with tongues? Do all interpret?" (1 Cor. 12:29, 30). The distinction between clergy and laity, for purposes of efficiency is therefore entirely too broad.

To some of these appointed spheres of Church work the lay members are called; and under the divine plan something definite is assigned to each one. It is the divine intention that some in each Church should be evangelists, teachers, helpers, givers, overseers, and the like; and the Church will never prosper as it should, until these divisions of labor are recognized, and provision made to train men to do their part acceptably.

Of the great need that the lay members should share in the privileges and responsibilities of these several callings, every pastor will bear testimony. As pastors, we have all felt that the kingdom could be advanced more rapidly if there was a clearer recognition on the part of our people of the distinctive spheres of service, and a greater willingness on each one's part to discover his peculiar calling and to serve God therein. Great ser-

vices for which the world is starving could then be rendered. The Church might then become all things to all men. Some who cannot be won for the kingdom in one way might then be won in another; for the Church would then be coming into contact again with men at every point of their experience, as it was intended by the Head of the Church when he made provision for prophets, pastors, teachers, evangelists, etc.

The lay members may, however, not be altogether to blame for their somewhat general failure to participate in the real work of the Church. Scarcely more than sporadic efforts have been made to train them for it. When they first assume the privileges and responsibilities of church membership, the majority are willing and anxious to serve; but lacking training, few of them know where to take hold. The things to be done are not systematized for them; duties fitted to their capacities are not pointed out to them. The whole work of the Church lies before them a confused mass. Others who came before them are doing nothing very definite, and they soon settle into the same rut. Thus, the members of the Church rust out rather than wear out in the service of the Lord.

It is true, a better day came with the arrival of the Laymen's or Brotherhood movement; but the best day will come, when parishes will emphasize those permanent callings noted in the Scriptures, when they will begin systematically to train their people to serve in one or the other according to their ability. In the Laymen's movement the emphasis is largely placed on the problem of securing larger contributions; and no one will dispute, that under present conditions, money is necessary for the maintenance and extension of the Church; but even now, it is not the greatest necessity. Money can never do what the devotion and service of Christian men and women can accomplish. In so far as the consecrated personal factor is lacking, our religious work will be inefficient. Money is always only a means; the work itself must be done by the people themselves; and the day of largest service for Christ will come, when every parish will be composed, not merely of a pastor and laity, but of

prophets, pastors, evangelists, teachers, deacons, almoners, and helpers.

And for these several functions the people must be trained. We must guard against the mistaken notion that those who are to serve therein come ready made from the hand of the Divine Spirit. It is true, in speaking of these callings, the apostle says, "All these worketh the one and the same Spirit, dividing to each man severally as he will." (1 Cor. 12:11). The meaning, however, is not that those who have been called need no training. On the the assumption that men called to an office in the church by the Divine Spirit need no training, those of us who are preachers and pastors should never have any training, for our office is included among those which the one and the same Spirit worketh. The meaning is, first, that the callings themselves are gifts of the Spirit. He saw that these particular services would be needed for the perfecting of the saints and the building up of the body of Christ, and therefore made provision for them in the organization of the Church. And the meaning is, secondly, that he, knowing who is best adapted for each office, calls each one to his particular office. But the whole history of the Spirit's work shows that, under all ordinary conditions, he trained his servants through others, that in teaching others they might at the same time perfect themselves. Even in that preparatory stage of the kingdom, as early as the days of Samuel, we find schools for the training of prophets. And if we are to believe the apostolic fathers, the men who succeeded the apostles were specially trained for their work. We may, therefore, urge it as a principle that God is looking to the Church to train her laity for actual religious work. The Church is to enable those whom God has called to become efficient in the sphere to which they are called. The Church is doing it for some of its workers; why not press on to perfection, and do it for all?

There are now, in some parts of the Church, institutions for the special training of lay-workers. In Germany these Diakonen-oder Brüderhäuser—lay seminaries as they may be called,—are doing good service, as far

as it goes. But the chief aim of these institutions is to prepare lay-men and lay-women for work in connection with the great eleemosynary and rescue enterprises which are so numerous in Germany. Thus far not much emphasis has been laid on the preparation of workers for service in local congregations.

In America we have Bible schools, of which the Moody Institute is a fair example. The scope of work done by these American schools has the preparation of parish workers more directly in view. We know of congregations which have sent some of their consecrated lay people to the Moody Institute, with a fair degree of satisfaction in the results obtained.

Such special training is, however, never likely to become universal. Few congregations can afford the expense involved in the training and in the support of the trained workers. Moreover, such trained workers smack of the professional class. The work of the paid parish assistant lacks the elements of spontaneity, and will fail at many points, because of the almost general antipathy to professionalism in religious work. We may, therefore, not look for a rapid spread of these special training institutes for professional lay-workers; and even if they should become somewhat general, they will never reach and include the rank and file of Church members.

What we need has reference to all the members of the Church. The Scriptures say: "To every man his work." We must somehow get to it to train every one of our members to do some definite work; and that not for pay, but because the love of Christ constrains them. Wichern, the founder of the modern Inner Mission, says:

"When we speak of the universal priesthood of believers we have in mind the privilege which all have of access to the Father, through Christ, and in Christ's name at all times to worship and serve God, thus bringing him their life and entire person as a sacrifice. But the offering of such a sacrifice, as an act of faith in the Son of God, transforms the believer into a fountain of blessing, in whom is fulfilled the gracious promise that from within him shall flow rivers of living water. The congre-

gation of believers thus becomes a blessing dispensing congregation of priests, a royal people of God, in which each one who has the witness of God, himself becomes a witness of the life which God gives, and in the power of that life feels impelled to show forth the praise of him who hath called him out of darkness into His marvellous light. As such the priesthood of believers consecrates itself to missionary labors, including those of the Inner Mission. Whether it be the house-father in his family, the artist or the scientist engaged in his studies, the government official, the soldier, the tradesman, man or woman, each in his or her calling and position, however diverse, will labor for the extension of God's kingdom, that it may come not only to them, but also to those who are not yet in it."

We are thus told at once that all believers have a privilege and a responsibility, and that the work which they are called to do in the Church is "far above mere humanitarian and philanthropic effort." I am not minimizing the latter. It has its place; but its place is as a segment of the great circle of religious work. Sociology and Christian service must not be confused, as though the former were the latter, or could do what the latter is commissioned to do. The mere social worker "would bring about a new mode of thought and life by simply changing the environment, which, however important as an adjunct, does not go to the root of the trouble; or he may even attempt to eradicate great moral defects and previous propensities, which our Lord says "proceed out of the heart, by means of a surgical operation!" (Ohl, Inner Mission, p. 17). Christian service on the other hand, seeks to come into contact with all men at every point. Its aim is preventive and remedial. It seeks not only class, but all classes, and strives to transform every unit of human society into a child of God. The heart of it all is compassionate love seeking to save the souls of men by bringing them to the cross of Jesus Christ and under the power of the Holy Spirit, so that they will in every relationship do the will of God.

The phase of religious work which must be emphasized

above every other phase is the propagation of the Gospel. Though Christians must always show their faith by their works, and never neglect an opportunity to minister to humanity in all its needs, their first concern must be for men's spiritual well-being. Their instrument for this purpose is the Gospel of Jesus Christ. In all Christian effort pre-eminence must be given to the Word as the means used by the Holy Spirit to edify, strengthen, and preserve believers, arouse the indifferent, admonish the impenitent, and lift up the fallen.

And this work of proclaiming the Gospel comes within the sphere of lay activity, as well as within that of the professional preacher. Great masses will never hear the professional preacher, because preaching is his business. Lay people, in whom dwells the love of Jesus for the souls of men, must again become helpers here. Through them the Gospel must be offered and magnified in the market places, shops, and on the streets. Quoting again from Wichern:

"Our Church must have our itinerant and street preachers. Their task will be to win back into the ranks of the living members of organized congregations those who have fallen away; to stand, as it were, before the church doors, and give the invitation to enter; to proclaim the saving Gospel with fervent love to the neglected masses, to awaken the desire for fellowship with the communion of saints in whom Christ dwells only to bless; to set forth the satisfaction to be found in such fellowship; and to point to the ever-ready Table of the Lord. Thus would such preachers in reality co-operate with settled pastors, and promote their work."

And Dr. Ohl in his work on *The Inner Mission* says:

"The employment, under careful guardianship of such lay help as a help to the pastoral office, seems to be one of the urgent demands of the present, if the Church is to be in the fullest sense a missionary church as in the beginning. To this end she should, like the early Church, utilize to the utmost those of her members whom the Holy Spirit has endowed with special gifts." (P. 115).

It will, of course, be understood that such lay activity

will require careful supervision and regulation. Only those properly qualified by grace and training should be permitted in this work. But every parish may have such, for it is the divine will that some in each flock should serve in this capacity; and an inventory will bring to light some who may readily be qualified for this important undertaking. It should, therefore, be one of the first concerns of every parochial organization to find those among its membership who are fitted for the work of evangelists, and so to train them, that along with their occupations in the world they will find time and have the practical ability to make the Gospel known, as it were, from the house-tops.

To the work of propagating the Gospel belongs also the circulation of the printed Scriptures by placing copies in hotels and other public places. The Word of God should be made so accessible that, either in its vocal or printed form, no man within this broad land will have been without opportunity to find its precious treasure.

Somewhat different from the line of work noted under the propagation of the Gospel, yet directly connected with the activities of the Church, are Christian efforts to prevent and correct social maladjustments and disorders. I know that I am now approaching somewhat disputed ground; but, I beg to say, that it makes all the difference in the world how you approach it. Any endeavor to remedy social ills by purely humanitarian agencies, without regard to the deep underlying causes of these ills is to treat symptoms merely, and sure to result in inglorious failure. The primary source of social maladjustment is the sinful human heart. Says Dr. Peabody in *Jesus Christ and the Social Question*:

"The obvious fact is, that for a very large part of the social disorder the chief responsibility lies in the passions and ambitions of individual men, and that no social arrangement can guarantee social welfare unless there is brought home to vast numbers of individuals a profound sense of personal sin. * * To whatever phase of the social question we turn, we observe, within the sphere of

social arrangements, the interior problem of redemption."

Social work, such as poor relief, visitation of the sick, promotion of better housing conditions, care of dependent children, collections of alms, comfort of the sorrowing, advising the inexperienced—all such work, if it is ever to be effectively done, must be done by the Church, for the Church is the only institution which has an adequate remedy for each and every cause of social disorder. Each congregation should, therefore, be an organized center from which, through the voluntary activities of its members, the Spirit and work of Jesus Christ will radiate. Provision must be made for the propagation of the Gospel, not only by the pastor, but by the people. The social ills wrought by sin—and which have not been so wrought?—must be cured by bringing those who suffer from them to the Redeemer from sin. Here is the work, then, for which the members of the Church themselves must be trained, and whose training will be the next great problem before the Church.

In answering more definitely how this training may be effected, I quote first a paragraph from the Inner Mission by Dr. Ohl:

"To inspire this larger measure of duty pastors themselves must be vitally interested. A wider outlook, a careful study of the conditions, familiarity with current movements and their literature, genuine missionary zeal, and such a passion for souls and service as only the Word of God can kindle—all these are first needed in the pastor as the teacher and leader of his flock; and thus furnished, let him then with absolute freshness lay upon the hearts of his people both the needs which call for relief and the duty of those to whom the call comes."

The saying of Jesus, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he send forth laborers into the harvest," must be given to the people in its true and comprehensive meaning. This passage from the lips of our Lord does mean that we are not to pray for preachers only, but for every kind of worker in the Church. He had just re-

turned from a tour of the cities and villages of Galilee. What he saw of the spiritual and physical miseries of the people filled him with compassion, and this compassion gave utterance to the request that we pray for laborers, who are to take upon themselves the whole burden of human misery. Our people must be taught that they are to pray not only that others may be willing to labor, but that they also be made willing. The exhortation of Paul, "Let this mind be in you which was also in Christ Jesus," is intended for everybody. All the members of the Church must be brought to see that religious service consists not alone in singing hymns, praying prayers, and hearing sermons, but that "pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

This awakening of pastors and people to behold the vision which Jesus saw in the towns and villages of Galilee, and to feel the compassion which He felt when He saw the needs of the people, is the first step toward the training of religious workers. The unconscious hunger and thirst of the world for God, as expressed in the ills from which it suffers, must be pointed out, and the members of the Church must be made to realize that the satisfying of this hunger and thirst through the avenues of easiest approach is the real work of the Church, and for the doing of which the Divine Spirit has some in every parish who can be fully equipped for it without interfering with their occupations in the world.

And the second step will be to line up the people over against the things which need to be done. Each member should be taken under consideration, and his gifts, occupation and engagements carefully studied, until it is discovered just what service he can render without taking too much of his time which justly belongs to his family. Each member may then be invited, and urged if necessary, to take up the work assigned. There may be those in the parish who already have some experience in particular lines of service. Others less experienced should work under them. Or, if there is no one experienced in

a certain line of work which it is felt ought to be done, the pastor would gain immensely for the efficiency of his parish by personally training some possessed of the necessary spiritual endowments.

It may be objected that this whole plan will take more time than a busy pastor has to spare. In answer to this, it has been replied, "Many pastors are ever lamenting that they are too busy simply because they do not know how to be busy; they waste time because they spend no time in planning their work. Platting out a membership and adapting persons and activities is one of the best labor saving, time economizing methods." (Dr. H. W. Cope, *Efficiency in the S. S.*, p. 29).

Doubtless, where the parish is large, and where the expense can be afforded, it will be wise to have a trained assistant, an efficiency engineer, not to do all the work, but to inaugurate and maintain the training of religious workers, and to oversee and direct their work. In the smaller parishes the pastor himself must assume this responsibility, and in the largest sense it will pay him to do so.

But whether it be a paid and trained assistant who is over this work, or the pastor himself, let it not be forgotten that it is the divine intention that religious work in the parish be systematized, and that the Holy Spirit will find those in each parish who may be trained for one or the other of the several phases of religious work. In the spiritual and physical destitution of great numbers, and in the failure of the Church in its narrower organization to reach many of the masses, we hear the call for the more comprehensive organization as expressed in the training of religious workers. A Church, thus organized on the basis of the Word, not only on what is to be believed, but also on what is to be done, is the church which does most to glorify God and help men; for it is in reality the Church of Jesus Christ.

Springfield, Ohio.

ARTICLE VII.

STAGING THE ENGLISH MIRACLE PLAY.

BY L. W. RUPP, A.M.

I. THE STAGING.

There offers no more alluring hermitage hidden among the devious paths into which history and literature invite than the sanctuary of medieval literary effort, especially literary activities within ecclesiastical and theological domains. Perplexities of the twentieth century, clashing opinions, antagonistic forces striving for supremacy, insistent demand for practical and materialistic endeavor over against contemplative research cause men to look askance at anything ancient, as if the present were alone worth the attention of strong men. Nevertheless the past contains much that is incitive; even the Miracle Plays repay an examination; we may limit our study of them to an extremely narrow view of their mechanical accessories alone, and yet not entirely waste precious effort. In an age when religious instruction for the commonalty had practically ceased, when only at infrequent intervals from the pulpit, and scarcely less infrequently in the confessional was there even a perfunctory attempt to teach any moral or religious obligation, when, as a contemporary church official, more faithful that the majority of his fellows, pathetically recorded, Englishmen of average intelligence confessed that never, except at the yearly miracle play, heard they the name of Christ coupled with anything that approached religious instruction concerning Him, surely even the mechanics of an institution which formed the only persistent mode of popular instruction offers something of value. We may characterize the Miracle Play, and rightly, as the child of the Church. We may classify it, also rightly, as a distinct step in the development of English drama, and as the precursor of our modern theatre, with all its faults. If, then, at the door of the

Church rests credit for the inception of the modern drama, it cannot but be illuminating to study, even if superficially, not the commercialized Oberammergau modernization, but the medieval institution which, growing out of ecclesiastical beginnings, for a time usurped the Church's right to popular religious instruction. Perhaps valuable suggestive material on the bruited question of the modern theatre might result from an exhaustive survey of the struggles waged in the past by the Church with this institution upon which, more than once, its favor was definitely and positively bestowed,—whether for weal or woe time alone shall judge.

The English Miracle Play saw its palmy period between the years 1300 and 1600. Edward the First, in whose reign the first complete Parliament was convened, ascended the throne in 1272; the first theatre was erected in 1576, in Elizabeth's reign. This interval is commonly known as "The Revival of Learning Period." It is noteworthy that this Augustan age of the Miracle came after town guilds had taken over from the churches the control of Scriptural plays, and, which is even more striking, when the Church, growing restive, had begun to preach against the drama which it had itself introduced into England in 1110 or earlier. Our present concern lies with the Miracle as presented in its heyday.

The Miracle was presented upon a pageant, which was, as the term properly implies, a moving stage adapted from the stationary stage in the church edifice, and in the church yard, where Scriptural plays were originally presented. Whatever may be the derivation of the word, whether from the Greek *πύγμα* or not, it applies to the scaffold itself, and not to the play, though modern usage interprets the word in the altered sense. These pageants were two-storied. The upper room, open on all four sides, served as the stage. Over it there extended a canopy or roof. The first story was curtained to the ground.¹ This cumbersome structure rested upon four,

1. Among the expense items of the St. George's Play, 1554, appear the following typical notes:

"for vj yerdes of canves to the paygant,"
"for payntyng the canves and paygant."

or even six, wheels. "Every company had its pagiant, or parte, which pagiants were a high scafolde with two rowmes, a higher and a lower upon four wheels."²

The upper story was of course the stage, and upon it the actors gave their play.³ From the roof angels, clouds, flames, doves, and such accessories, descended, and from it also the Lord descended. The lower story served primarily as dressing room. "On the lower they appalled themselves." But it also had other uses. Into it the bad angels fell. From it Satan came. Out of it, through a hole in the stage floor, the serpent presented himself. It even served as the sea which engulfed the Egyptians. We should note that a particular guild might make any necessary alteration in the general construction of its pageant, and also that the pageants were permanent, used year after year, being stored in specially constructed pageant houses.

Remember that the Church no longer exercised any control over these plays. The city had absolute authority. The pageants bore the city arms, and municipal banners, with much other equipment, property of the city, marked the stations, such banners being bought and kept repaired from municipal appropriations,⁴ from which appropriations the expenses of policing, and the like, were likewise defrayed.

During the presentation the pageants moved in single procession, orderly, and announced. "Worde was brought from streete to streete." The progress was simultaneous. "Every streete had a pagiant playinge before them at one time." Not frequently, but when necessary, as in the "Trial of Christ," two or more pageants would move together, the actors passing from one to another, in the above example, between the judgment hall of Herod and that of Pilate.

The places which the pageants occupied were as a rule the principal squares and crossings. "They begane first

2. Archdeacon Rogers, obit 1595.

3. "Being all open on the tope, that all behoulders mighte heare and see them."

4. As at York in 1399.

at the abay gates, and when the firste pagiante was played it was wheeled to the highe crosse before the mayor, and so to every streete." "Also scaffoldes and stages⁵ made in the streetes in those places where they determined to playe theire pagiantes." This last quotation shows that stations were definitely determined and fixed by law. In 1394 the York authorities, mayor, bailiffs and commonalty assembled in the Guild hall, ruled that all pageants should play in the places appointed of old time, and not elsewhere, and decided upon fines for violation of this ruling. In 1397 King Richard beheld the York pageants from the head station at the gates of Holy Trinity.⁶ After 1417, when the spirit of commerce began to invade the miracle presentations, stations were fixed by highest bid. Thus, in 1417, a point at the east end of the Ouse bridge was leased for twelve years, and from this time forward "lesys of corpus crysty play" becomes a frequent entry in the chamberlain's accounts. In 1514, at York, sixteen places were rented, and in 1519, fourteen places, the price varying from 12d. to 4s. 4d.

The properties used on a pageant included every possible accessory that might add to the impressiveness of the play. We read of ladders and steps by which the actors mounted from street to pageant, from dressing room to stage, and from stage to the canopy which represented heaven, as noted above. There were pools for seas, perhaps pools excavated in the streets, for we know that portions of the street were frequently invaded

5. Meaning here the reviewing stands built for the spectators.

6. The York order of June 7, 1417, was as follows:

At the gates of the pryory of the Holy Trinity in Mikel-gate, next.

At the door of Robert Harpham, next.

At the door of the late John Gyseburn, next.

At Skelder-gate-bend and North-strete-bend, next.

At the end of Conyng-strete towards Castel-gate, next.

At the end of Jubir-gate, next.

At the door of Henry Wyman, deceased, in Conyng-strete, then

At the Common Hall at the end of Conyng-strete, then

At the door of Adam del Bryggs, deceased, in Stayne gate, then

At the end of Stayn-gate at the Minister-gates, then

At the end of Girdler-gate in Peter-gate, and lastly

Upon the Pavement.

by the actors. Hell-mouth was most carefully and realistically constructed. From the Beverly Corpus Christi Plays of 1391 we have a list of smaller property features used in the plays.⁷

The scenic features remained unchanged during the play, a practice, we remember, not improved by the permanent stage, even beyond Shakespeare's time. Different scenes were enacted on different parts of the same stage, as the alternate actions of Moses and the Hebrews, the "Entry into Jerusalem," and the purification plays. A picture dating from 1547, representing a stationary stage at Paris, aids us in understanding the principle of scenic staging as commonly practiced on the pageant. This picture shows us scenery painted or modeled at the back of the stage, with the name of each place written over it, beginning with Paradise at one end, and showing in order Nazareth, the Temple, Jerusalem, the Palace, Limbo, and Hell-mouth at the other end, with a green tract at the front for a sea, a boat floating upon it.⁸ On the pageant, as on Shakespeare's stage, we find simultaneous scenery. One tree represented a forest, one rock the Libyan Mountains; a portico Jerusalem.

Yet we must note that even thus early in dramatic history shifting of scenery was practiced, though rather infrequently. One instance of this will suffice. It is a stage direction from the Coventry "Last Supper." "Here Cryst enteryth into the hous with his disciplis and ete the Paschal lomb; and in the mene tyme the counsil-hous beforn seyde xal sodeynly onclose, schewing the buschopys, prestys, and jewgis sytting in here astat, lycke as it were a convocacyon."⁹ Obviously curtains were used to

7. The list of properties of the "Paradise Play" includes a car, 8 happys, 18 staples, 2 masks, 2 angel's wings, 1 dealpole, 1 serpent, 2 pr. shirts, 2 pr. stockings, 1 sword.

8. Chambers, *The Mediaeval Stage*, vol. II, gives a full and accurate account of stage arrangements. This volume contains a diagram of the arrangement of the Donaueschingen Passion-Play Stage of the 16th Century, one of the fixed stages.

9. Further on in the course of this play the following direction occurs: "Here the buschopys partyn in the place, and eche of hem takyn here leve, restoryng eche man to his place with here meny redy to take Cryst; and than xal the place ther Cryst is in xal sodeynly unclose round about, shewyng Cryst sytting at the table and hese dyscyplis eche in ere degri, Cryst thus seying:" etc.

effect these shifts, curtains concealing either the whole stage, or merely a part, as in the Towneley "*Secunda Pastorum*," in which the stable of the Nativity was concealed until the completion of the Mak interlude.

The mention of fixed stages requires a notice of the six or possibly seven instances in which a fixed or stationary stage usurped the place of the pageant. These are: (a) The London Plays, recorded in 1384, 1391, 1409, 1411, probably presented by a Guild of St. Nicholas, north of London, parish clerks furnishing the players;¹⁰ (b) Certain dramatic undertakings in which it is a remote possibility that Cambridge College participated; (c) All parochial plays, such as the "*Abraham and Isaac*" of the "*schaft*" or parochial guild of St. Dustan's, Canterbury, in 1491. Though these plays were generally supplementary to the town plays, and we find that the York Creed Play of 1446, formerly performed decennially about Lammas-tide, was eventually bequeathed to the guild of Corpus Christi; (d) The *Ludus Coventrae*, though this is most improbable, for, if these plays correspond with the Towneley Cycle, then pageants were employed; (e) "*The Satire of the Three Estates*," performed in 1535; (f) The Digby "*Mary Magdalen*," which represented Mary's castle, perhaps at Bethany, Jerusalem, a stage for the devil with a place under it for hell, an arbor in which Mary lies down to sleep, Lazarus' tomb, and "*Marcyille*," separated from Jerusalem by a sea on which Mary embarks in a ship. Heaven is a raised place, to which Mary is raised, and from which clouds and angels descend; (g) The Lincoln Play of Tobias, played in 1546, in which there were represented Hellmouth with the lower jaw ("*neither chap*") hinged to open and close, a prison, Sara's chamber, "*a greate idoll with a clubb, a tombe with a covering, the citie of Jerusalem with towers and pynacles, the citie of Raignes with towers and pynacles, the citie of Nynyve, the Kyng's palace at Nynyve, old Tobyes house, the Israelites house*

10. "Somtyme, to shewe his lightnesse and maistrye, He playeth Herodes, on a scaffold hye."—*Canterbury Tales*, *Miller's Tale*, 3383.

and the neighbour's house, the Kyng's palace at Laches, a fyrmament with a fierye clowde and a duble clowde."

II. THE PLAYING.

Of the four cycles which have been preserved for posterity, the Chester has 25 plays, the Towneley 30, the Coventry or Hegge 42, and the York 48. It is thus instantly apparent that a great number of players were required, so many, in fact, that the ecclesiastical bodies, plus all the wandering clerks and inmates of cloister schools, could not supply enough qualified actors. This fact, coupled with the financial burden the presentations brought into existence, led to the secularization of the plays under guild and municipal rather than ecclesiastical control. The action taken by Pope Gregory in 1210, affirmed by the Council of Treves in 1227, forbidding clergy to act in churches or at mumblings, received in England by no means the prompt obedience southern Europe rendered to papal decrees. Though a factor in the secularization of the plays, this ruling was by no means the fundamental cause.

This secularization resulted in a stricter selection of actors that the ecclesiastics dared attempt. The York public proclamation called for "good players, well arrayed, and openly spekyng;" while the act of 3 April, 1476, laid down the following regulations:"

"That yerely in the time of lentyn there shall be called afore the maire for the tyme beyng iiij of the moste connyng discrete and able players within the Citie, to serche here and examen all the plaiers and plaies and pagentes thurghoute alle the artificers belonging to Corpus Xti Plaie. And all suche as they shall fynde sufficient in personne and connyng to the honor of the Citie and worship of the said Craftss, for to admitte and able, and all other insufficient personnes either in connyng, voice, or personne to discharge, ammove, and avoide."

Examinations for applicants thus became compulsory, and with them a period of training. Players very soon fell into the custom of going about from one place to an-

other, playing again and again throughout the year in many towns.

The costuming of the actors demonstrated to a marked degree the anachronistic features of the plays. Accepting the idea of splendor rather than of appropriateness, of costliness rather than of fitness, the players arrayed themselves in gorgeous costumes of their period. By general consensus of opinion and practice, particular costumes became associated with certain characters. Thus God appeared in a white coat and gilded face until it was discovered that serious physical ailments resulted from the use of gold paint, and thenceforth the actors portrayed the Divine glory by means less dangerous. The demons appeared in hideous array, adding to horns, hoofs, and tails, any monstrosity ingenuity could imagine. The doctors in the temple wore the furred coats of the English law courts. And so on down the list.

The players labored under binding rules. Regarding the assignment of the plays, we observe an attempt to suit the man to the part. Thus we see the shipbuilders presenting the building of the ark; the fishers and mariners portraying the Flood; the goldsmiths playing the Magi; and the cooks harrowing hell.¹¹ The individual actor was limited to a certain amount of work, and under no circumstances could he undertake more than his allotment.

The financial question was a grave one. All the items of expense, from construction of pageants, hire of actors, down to axle grease for the pageant wheels, totalled to a very considerable sum. The seriousness of the situation reveals itself the more markedly in view of the fact that the presentations were given free of any charge. The crafts met all the expenses. This they did usually as a fraternal duty, though in certain cases the ownership of the pageants determined the proportions paid by individual crafts. As one example of this financial burden, we are told that the Smith's pageant alone, at Coventry in 1490, cost £3, 7s, 5½d. Read this sum on the basis of modern monetary standards, add to it cost of up-keep,

11. York Cycle. VIII, IX, XVII, etc.

hire of players, and a score of additional items, make a like estimate for the remaining 41 pageants, and the amount compares not unfavorably with the sums spent by modern moving picture magnates in the preparation of a "mammoth" film.

In general the only source of funds was an appropriation from the craft treasury, though we remember the Coventry "pagent pencys" and the York "pajaunt silver" as evidence of taxes or assessments upon the guild members, usually 1d. to 8d., for the defrayment of the pageant expenses.

Large sums went to the actors, all of whom were paid, receiving fees in proportion to the dignity of their parts. As for instance, at Coventry, where one Fawston received 4d. for hanging Judas, and 4d. more for "coc croying." The performer of God received 3s. 4d., and a "worme of conscience," 8d. Though all were not so well paid, and professionals received higher rates.

The resources available to the guilds were the levies on members, noted above, and fines, which were laid upon actors who failed in their work, proved tardy at rehearsals or performances, or who did slovenly, inefficient work.

A very natural thing resulted from this professionalizing. Actors and authors alike, no longer under immediate religious obligation, unconsciously began to write and act with more freedom and with finer art. This did not mean irreverence, for never did the painstaking writer of a miracle entertain such a thought. He did his best, and if he inserted ludicrous or anachronistic things, he believed that he was entirely within his privilege, for the popular mind was tempered to accept such treatment of the subject as perfectly legitimate. Symbolism entered very early, and allegorical personages were frequently to be seen upon the pageant. In fact it became common to include the patron saint of the guild, especially on such festive occasions as a royal entry.

Likewise, no unities of time, place, or action, were observed, a shocking taint of barbarism to the hypercritical dramatists of Dryden's day. Events happening years

apart were presented with no more reference to the time interval than a brief announcement that ten, fifty, a hundred, or more years had passed. No attempt was made, as on the modern stage, to emphasize increasing age by change of costume or manner of acting. The very nature of the subject matter demanded that much be left to the imagination of the beholders, and so there was nothing strange in the sight of two naked men talking together on a platform with one tree upon it, and a sign reading "Eden." To the childlike mind of the mediaeval audience these two men were actually Adam and Eve in their original condition of innocence, and we have many reasons to believe that no modern theatre audience behaves more attentively or decorously than the rapt spectators at York or Wakefield, six centuries ago.

If the unity of time was not observed, that of place was scarcely less transgressed. Places miles distant were put into close proximity. From Egypt Joseph in three or four steps came to Nazareth. Yet to the people these few steps represented all the intervening miles, and to them there was nothing singular or laughable in the proximity of Herod's bacchanalian palace to the humble stable of Bethlehem. And if Adam conversing with Eve discoursed to her on the doctrine of the Holy Trinity, or if the devils talked about Romish pilgrimages, or Herod swore by Mahomet, what difference did such minor improprieties make? The miracle plays made no pretensions toward the absolute realism which seems to be a penchant with the twentieth century dramatic producer.

Music at the presentations was supplied by professional minstrels, another not inconsiderable item of expense. At the Chelmsford performances the waits of Bristol and forty minstrels besides were present. These minstrels played not only upon the days of actual performance, but they accompanied the proclaimers of the banns, as they went about announcing and advertising the plays. These "waits" or announcers travelled in some state, at every public place crying their versified announcement of the coming spectacle. The hire of these men, plus the price of much good ale to tune their

throats, added another iota to the troubles of the guild treasurer. In the Digby MSS. we find mention of dances between the pageants, but such an interpolation was most assuredly a mark of the declining days of the miracle.

The early Scriptural plays were given in the churches at the appropriate church festivals, Christmas, Easter, and so on, when the pageants came into prominence, and as the plays were acted in the open, it became customary to hold the entire series at one time, in favorable weather. The English climate proves most favorable for out-door festivals at the Whitsunday season, and thus it was not long until Whitsunday, or, to be more exact, Corpus Christi season became the recognized time of the year. The York plays, and, in fact, the majority of the plays, are frequently called Corpus Christi plays. The commoner days of presentation were Monday, Tuesday, and Wednesday following Whitsunday, beginning early in the morning, at York as early as four o'clock, and continuing until evening. Until the year 1426 the York plays were likely to be given on the same day as the Corpus Christi procession, but in that year the plays were held on the festival day, and the procession relegated to another day.

The plays frequently lasted more than one day, at York as many as three, three at Chester, at Newcastle only one afternoon, while the Lincoln play was given on St. Anne's Day, July 26, and at Aberdeen two cycles were given, one at Candlemas, the second at Corpus Christi.

Thus were these plays staged. And in such manner was the story of Christ and His Redemption enacted before holiday crowds of ale-drinking English rustics and towns-folk on the days which became the most popular out-door festival of all the year. The passing of the centuries has added certain modifications and improvements. Companies of professionals still enact Scriptural plays, but to-day before the cinematograph and in nickel or dime theatres, on a screen, before a holiday crowd assembled evening after evening winter and summer, we see again our friends of the pageants, "Samson," "Saul,"

"Judith of Bethulia," Paul and Peter in "Quo Vadis," the plagues of Egypt and the witch of Endor in the "Creation," and all the galaxy of Roman soldiery and Jewish mob in "Ben Hur." Science and art have added much of which the medieval dramatist never dreamed, but for all these things, the Scriptural "movie" of 1914 is of near kin to the miracle of 1400. The old play appealed to the same play instinct that draws the multitudes in our time, an instinct that has never been eradicated, despite every effort of Puritan, and of prelate, too. Perhaps the Scriptural "movie" does some good, but so long as it remains merely a feature to amuse, and to enrich the projectors, it cannot aspire to the same dignity as the old-time miracle, actually a source of popular religious instruction, not merely a vehicle of entertainment.¹²

Minneapolis, Minn.

12. In preparing this paper extensive use was made of the excellent and exhaustive notes prepared by the Reverend John W. Good, Ph.D., Professor of English Literature at Manhattan, Kansas, and an enthusiastic student of the mediaeval drama. Use has also been made of standard authorities on the subject.

ARTICLE VIII.

COLLEGE TRAINING FOR MISSIONS.¹

BY REV. H. D. HOOVER, PH.D.

President of Carthage College.

Everything that trains an individual in Christian discipleship is a preparation for missionary work at home and abroad. Every true follower of Christ is essentially a missionary.

Christ trained several missionaries and Mark states his plan thus, "He appointed twelve that they might be with him and that he might send them forth to preach." Thus it appears twelve were chosen from hundreds (at least five hundred) to become missionaries. These received peculiar training. Christ became their great text book—the Word was God—and their own lives were the laboratories. From this we infer that God now calls certain ones distinctly for the work of preaching the Gospel in the regions beyond. It is advantageous to recognize that call and devote one's self to special preparations for missionary work.

I shall not in this paper distinguish between the student's training in the class room and outside of it. Nor yet shall I attempt to describe the training he is getting in the college that will fit him for home and foreign mission work, but simply indicate how any student can train himself for missions in the Christian College of to-day.

It is my observation that it is not the advantage offered by a college, but the proper use of such advantages that counts. There may be too much organization, too many conventions and conferences, too much feverish labor, too much glorying in the equipment. And so this shall be a plea for a proper use of the college life and opportunities as a training school for missions. The very pov-

1. An Address delivered before the Lutheran Missionary Convention held at Augustana College, Rock Island, in April 1914.

erty of advantages and organizations may be the finest occasion to develop a missionary worker.

Henri Louis Bergson in his *Philosophy of Laughter* writes, "We may say realism is in the work when idealism is in the soul." Following this suggestion and our Master's plan of training, viz., that the chosen might be *with him*, and secondly, that he might *send the called*, we have divided college training for missions into two closely related lines, indicated by the terms: I. Christian Idealism. II. Christian Realism.

Hear what these terms are meant to convey.

Christian Idealism, by which is meant the standard of excellence, the model of perfection, not denying the existence of material things but affirming the existence and reality of the perfect, faultless, and sinless One, and believing in the possibility of becoming like Him in whom all fullness dwells, declaring as our program the Evangelization of the whole world.

Christian Realism, by which is meant the recognition of the existence of a wicked world, the fact that mankind is lost in sin, and the real nature of sin and guilt as it is and not as it is frequently made to appear; an acknowledgment of our commission to preach the Gospel of Jesus Christ, the power of God to all that believe, unto every creature as our actual duty; to be real workers and not mere ornaments in the kingdom, declaring and resting upon the fact that Jesus saves and that there is none other name given among men whereby they can be saved.

I would not leave the impression that there is any disagreement between the beauty of Christianity and its utility. Christ was most beautiful when he rendered his greatest service. His followers will show most of the beauty of holiness when they serve best his holy will and purposes. They who have most of His likeness in character show most of His likeness in ministering. Sometimes the greatest service is rendered in showing forth the beauty of the Lord.

I. *Christian Idealism.* Every student of the hour should come under the control of the ideals of Christ. Christ, our only Ideal—the Sinless and Holy—should be

Lord of all in us and in our lives. This must be so if we would be true missionaries. Of whom or of what, from whom and to whom are we missionaries? If we go not forth, saved by Him, sent by Him, surrendered to Him, then are we not missionaries indeed. And our impossible lives, our helpless inconsistency will early defeat our mission. If we would send out the Light we must be aflame with the precious Name.

1. The college offers a splendid opportunity for the training of the body. The body must be brought under the control of the missionary's purpose and demands. Exercise, diet, fasting, use and rest of body, and other physical activities will all be dominated by the idea: Christ needs a strong, well-controlled, adaptable and capable body for mission work. The enthusiastic candidate will be a missionary in caring for his body as well as when he leads the mission study class. Each volunteer should keep his body with all its desires and activities under the mastery of the missionary purpose.

2. The mental training is of peculiar value. His scholarship should be broad, thorough and well-balanced. His future field and work will make demands upon both his knowledge and wisdom and furnish few opportunities to correct, or complete his mental equipment. Without seeking to be an encyclopedia he should take pains to be well and widely informed. He should seek to become a good student—one who knows how to study and learn.

There are certain branches that should receive more or less emphasis by prospective missionaries. If planning for any particular work such as teaching language or science, medical practice and such like, special attention will be given to the line under consideration. Remember the mission field needs better trained workers than the regions where the work is more perfectly established.

Such studies as psychology, the social sciences, the science of government, and language and literature are very important. The missionary will deal with man as a human being, socius, citizen and with certain traditions. He should approach his work as a master not as a novice. Make your knowledge of these subjects step out of your

text books and live in the world of actualities. Let the bodies—the books—perish, but your knowledge live on the soul of your thought and conduct. Then, these should be studied in order to know yourself, and give you the proper view of life and the world.

“Hast thou a vision?

A vision of life's importance and meaning?

Of the gold in the field where to-day thou art gleaning,

Of the battles to fight

Of the wrong to make right,

While the multitudes wait thy decision.

“Hast thou a vision?

The best of thy service this day is demanding.

In the dawn of the world's greatest day thou art standing.

To thy best self be true,

Duty calleth for you.

For the storm and the tide make provision.

“Hast thou a vision?

Determine to know the full scope of thy powers,

And then day by day in the swift passing hours

Dare to stand like a rock,

Scorning tempest and shock,

Heeding not the cold world's derision.

“Oh catch the vision!

The vision of the thousands of tempted and tried;

The vision of lost ones for whom Jesus died:

With thy soul all aflame

For the praise of His name,

Bear them with thee to valleys Elysian.”

(T. B. Frary, Foreign Missionary, Apr. 1914).

A senator confessed to a wrong act but sought to excuse his conduct by affirming that outside pressure had been brought to bear upon him. A sailor in the group of listeners asked, “Where were your inside braces?”

Considerable outside pressure will be brought to bear upon the missionary on the field and he needs must approach the stage of the ideal student as near as possible—installing strong “inside braces” of clean cut, clear knowledge of man as an individual and in his various relations.

To this end, I suggest a careful selection of historical and biographical reading. See human nature at work. Thoughtful observation of fellow students and all others with whom the student has contacts is most helpful. The class-room, as well as the literary society, can become a splendid training camp for the mission field. Are there orations to declaim, use Paul’s or Moses’ masterpieces of oratory. The English themes can become instruments of light on the mission field.

3. Social. Christian idealism is largely concerned with the spiritual nature of the person. The religious life of the college should direct the student in certain definite things.

a. A thorough study of the Bible. Jesus the Comforter came to the sad in heart on resurrection day and did three things:

(1). He opened to them the Scriptures: law, prophets, and writings—giving their teaching concerning himself. Note that the opened Scriptures gave them a true view of Christ, and sent them to Jerusalem with good tidings.

(2). He opened the minds of the disciples to understand the Scriptures.

(3). He opened a door, which no man can shut, and bade them preach repentance and remission of sins to all nations beginning at Jerusalem. Another Comforter He has sent to continue this work. With all the advantages offered a student in our Christian colleges, the student of to-day should be well fed upon the bread of life. He will study the book for his own growth in the grace and knowledge of our Lord Jesus Christ. At college there is an endless chain of opportunities to teach the Word. A thorough and fresh knowledge of the Word is necessary to prevent a lapse from the mission purpose and enthusiasm.

Declare yourself a missionary candidate with great care, and then go forward. Turn not back. Face the field and the foe. Like Roland of Epic fame wield the sword of truth with all your might. Be heroes in the strife. And if it should be your happy lot to lay down your life, climb the mountain of the Lord, rest upon your sword, turn your eyes outward toward the field and fix your thought and affection upon the Christ and His kingdom. Conquer with the sword or die upon it.

b. The prayer life of a student should be strengthened. He is tested as by fire. There is one refuge. Then the student occupied so continually has an opportunity to develop the ability to withdraw from the crowd while in the crowd. The missionary needs must be a great intercessor. He must have a hiding place of power. He must be able to close the doors and hear His "peace be unto you" and hear him plead "be not faithless but believing." His temptations, his companions' pressing needs, the call of a lost world falling upon his sensitized ears should drive him to the secret of His presence. The practice of going alone will be a great missionary asset:

"Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

Breathe through the pulses of desire
Thy coolness and thy balm;
Let sense be dumb, its heats expire;
Speak through the earthquake, wind, and fire,
O still, small voice of calm"

Aim at Jesus' ideal of prayer life.

c. The spirit of a true missionary is unique. The cosmopolitan community of the college can be made conducive to the spirit of world wide sympathy and broad statesmanship, inspired by the view of Christ from the cross. In the life of Paul the Spirit sent him, suffered

him not, strengthened him, and was poured out upon believers in his heavenly message. Ye tarry at Jerusalem, students, if you are in college *with Christ* and ye shall be endued with power. He then will send you forth.

But above all fail not to go *with Christ* through all your college experiences. So will each event contribute its blessing and training for mission work. For this God called you to become missionaries—that you might be "*with Him.*"

Christian idealism demands no less. A library contributes nothing to the babe that accompanies the mother to its halls. But the mother uses it to bring to her heart and hand the learning and wisdom of the world and ages. So the true missionary candidate will make his college course and experiences contribute the rich treasures of physical, mental and spiritual equipment for missions.

"I had gone a begging from door to door in the village path, when they golden chariot appeared in the distance like a gorgeous dream and I wondered who was this King of all kings!

"My hopes rose high and methought my evil days were at an end, and I stood waiting for alms to be given unasked and for wealth scattered on all sides in the dust.

"The chariot stopped where I stood. Thy glance fell on me and thou camest down with a smile. I felt that the luck of my life had come at last. Then of a sudden Thou didst hold out Thy right hand and say, "What hast thou to give me?"

"Ah! What a kingly jest was it to open thy palm to a beggar to beg! I was confused and stood undecided, and then from my wallet I slowly took out the last little grain of corn and gave it to thee.

"But how great my surprise when at the day's end I emptied my bag on the floor to find a least little grain of gold among the poor heap. I bitterly wept, and wisht that I had had the heart to give thee my all."—Gitanjali by Rabindranath Tagore.

Somewhere, somehow there must be acquired the classifying feature of the student volunteer's life, viz., consecration. He must lay down his life for the brethren.

And if you thus give your lives to the King when your life is emptied before the throne you will find the golden crown of life.

II. *Christian realism* on the other hand sets the missionary candidate apart from the other student body and envelopes him with a peculiar environment. It demands specific training in missions. It looks forward toward practical needs and uses of time, talent and training.

This environment becomes so marked sometimes that outsiders are marvelously astonished by and attracted to the volunteer and his band.

1. The college furnishes the student missionary candidate an excellent opportunity to study:

- a. The History of Missions.
- b. The Principles and Practice of Missions.
- c. The Mission Lands and Their People.
- d. Missionary Biography.
- e. Missionary Periodicals and Literature. He can do this in class or privately. The college curricula should offer several courses in the study of missions.

2. College days offer hours and occasion to study:

- a. The History of the Church.
- b. The Doctrines of the Church.
- c. The Work of the Church and Its Organization.
- d. The Resources and Progress of the Church.

3. The college community and training calls for a great deal of personal work with men for their souls. The Gospel team, mission band, and Luther League call for evangelistic, educational and extensive service. These are similar to the short journey of the twelve while Christ was still here in the flesh. Every chance to do personal work should be improved as it trains us:

- a. By acquainting us with human nature and
- b. By showing us how to deal with inquiring, indifferent, and independent souls and
- c. By giving us greater confidence in the Lord's great method of dealing with lost and sin-sick souls.

You need not have a missionary organization, except that of teacher and pupil between you and Christ.

4. And finally the college student trains himself for

missionary work by studying to use the Word as an instrument. Under idealism the Word is studied and used as food for his own growth toward perfection but under realism we emphasize the study of the Book as the weapon of conquest.

After a visit of the King one night.

"I thought I should ask of thee,—but I dared not— the rose wreath thou hadst on thy neck. Thus I waited for the morning, when Thou didst depart, to find a few fragments on the bed. And like a beggar I searched in the dawn for a stray petal or two.

Ah me, what is it I find? What token left of thy love? It is no flower, no spices, no vase of perfume water. It is thy mighty sword, flashing as a flame, heavy as a bolt of thunder. The young light of morning comes through the window and spreads itself upon the bed. The morning bird twitters and asks, "Woman, what hast thou got?" No it is no flower, nor spices, nor vase of perfumed water—it is thy dreadful sword.

I sit and muse in wonder, what gift is this of thine. I can find no place where to hide it. I am ashamed to wear it, frail as I am, and it hurts me when I press it to my bosom. Yet shall I bear in my heart this honor of the burden of pain, this gift of thine.

From now there shall be no fear left for me in this world, and thou shalt be victorious in all my strife. Thou hast left death for my companion and I shall crown him with my life. Thy sword is with me to cut asunder my bonds, and there shall be no fear left for me in the world.

From now I leave off all petty decorations. Lord of my heart, no more shall there be for me waiting and weeping in corners, no more coyness and sweetness of demeanor. Thou hast given me thy sword for adornment. No more doll's decorations for me!"—Tagore.

Crusaders of the Cross. God has placed in your hand the sword of the spirit. Go forth in His name conquering and to conquer. Remember all the field is holy—it is the world! He died for all! Yet the enemy possesses so much of this sacred soil. Come let us go forth and with the weapon He gave to fight the good fight. Let this

be our only ornament, let this be our life's richest treasure, the sword of the gospel truth and let us use it to conquer the nations for Christ that as by a flaming sword humanity was kept out of Eden, so now by the flaming sword of the Spirit they may be won back to paradise the golden. He that draws nearest to Christ can carry Him farthest out into the regions beyond. By the power of His spirit compel your college to train you thus for the great work the Lord called you to do. And to Him shall be the glory and the power and the majesty and dominion now and forever. Amen.

Carthage, Ill.

ARTICLE IX.

CURRENT THEOLOGICAL THOUGHT.

I. IN ENGLISH. BY PROFESSOR J. A. SINGMASTER, D.D.

That splendid missionary in the Moslem lands, Dr. S. M. Zwemer, writes of "The Attitude of Educated Moslems" in *The International Review of Missions* (Oct. 1914). He says, "The more Moslems become acquainted with Christianity, the more they read the New Testament, the more they will see that the issues between the Cross and the Crescent are clearly drawn, and are too deep and vital both in the realm of truth and of ethics ever to admit of compromise." The Moslems themselves are choosing the Bible as their battleground. They have abandoned their defence of the Traditions, or are trying hard to shift them to suit their purpose. They prefer to attack the Bible or to interpret it in favor of Islam. Nothing that happens in Europe which seems to reflect on Christianity escapes the Moslem press which delights to hold up these perversions of Christianity as though they were its very essence. On the one hand there are the most bitter and scurrilous attacks on Christ; on the other there is unexpected and outspoken testimony to His moral greatness and the effect of His teaching and life in transforming character. Without underestimating the new anti-Christian attitude of some educated Moslems and the pan-Islamic efforts of others to oppose Christian missions by every modern method of attack or defense, Dr. Zwemer feels that the whole situation is hopeful to the last degree. The light is breaking everywhere. There never was so much friendliness, such willingness to discuss the question at issue, such a large attendance of Moslems at Christian schools, hospitals, public meetings and even preaching services as there is to-day.

The Harvard Review (Oct. 1914) prints Dr. Francis

G. Peabody's address on "Mysticism and Modern Life," delivered on Founders' Day at Bryn Mawr College. It is not only a beautiful exposition of Mysticism but an eloquent apology of the attitude of the Society of Friends. The mysticism of the Quakers "has been in the main singularly restrained and tranquil, consistent with prudent business, practical politics, and sober common sense. The central movement of religious life among the Friends has been a pure stream of living faith, transmitting from age to age the Master's parting promise, that when the Spirit of Truth was come, it should guide men into all truth. Mysticism assumes the essential integrity of the human soul, its affinity with the Eternal, its partaking of the Divine nature, its capacity to break the chains of sin and attain the freedom of the spirit. The mystical conception of the religious life is not confined to the communion of the Friends. Jews and Catholics furnish devout examples of that deep religious feeling which realizes the presence of the Spirit. But one is confronted with the question whether mysticism, however attractive, is not inappropriate, not to say impracticable, under the conditions of modern life? Are not mysticism and efficiency mutually exclusive? Such is a common and superficial impression. Yet, as Schliermacher has pointed out, "the measure of knowledge is not the measure of piety. "Your feeling," taught he, "in so far as it expresses the universal life you share, is your religion." Religion lies chiefly in the emotional life. "To have no touch of mysticism in one's religion," says Dr. Peabody, "is to live on a left-over faith." But, on the other hand, to have no outlet for one's mysticism is as when a sacred Jordan ends in a Dead Sea. "Two solemn alternatives, therefore, meet the mystic's experience. Either it is the most sterile of meditations or it is the most productive of inspirations." The faith of the Quakers has not been intelligently sterile as is witnessed by the Journals of George Fox and John Woolman—with which documents of confession nothing in Christian literature can be compared except the Confessions of Augustine and the Thoughts of Pascal. In practical life

mysticism has brought forth social reforms and redemptions—the anti-slavery cause, the reformation of prisons, the care of the insane and feeble-minded, the beginnings of scientific charity. Samuel Gridley Howe had the combined spirit of Sir Galahad and the Good Samaritan. Joseph Tuckerman was the first American to formulate the doctrines of modern charity. Dorothea Dix, a frail school teacher revolutionized the care of the insane. Friends were the first in England and America to protest against the slave trade. They have ever been the true friend of the Indian and the Oriental, and the earnest advocates of the abolition of war. Elizabeth Fry deserves special mention for her inauguration of prison reform, and John Bright for his advocacy of the rights of the common people. "Philosophy is most convincing when the mystic's experience enriches the reason; action is noblest when the Inner Light shines through the self-effacing deed."

"Christianity and the Cross," by Dr. B. B. Warfield, of Princeton, in *The Harvard Review* (Oct. 1914), is a trenchant criticism of an article entitled "What is the Christian Religion?" in the January number of the same *Review*, by Professor Douglas Clyde Macintosh, of the Yale Divinity School. The reviewer can not understand why this disciple of "Liberal Theology" still holds on to the historical name "Christian," although his religious system "utterly repudiates the cross of Christ, and in fact feels itself (in case of need) quite able to get along without even the person of Christ." Christianity must have a mere conventional meaning for Professor Macintosh when he declares the Christian doctrine of the Atoning Sacrifice of Christ "not only not essential to Christianity, because contrary to reason, but moreover essentially unchristian because opposed to the principles of sound morality." In saying this Professor Macintosh pays an unconscious tribute to Christianity as a rational and moral system, and at the same time involves himself in a contradiction by affirming that one of its chief tenets is irrational and immoral!

Christianity is clearly a historical religion and its content can be determined only on historical grounds and not on the basis of subjective judgments of rationality and ethical value such as Professor Macintosh allows to intrude into the determination of the purely objective question of "What is Christianity?" He draws from a theory of the proper method of procedure in determining "the essence" of "any historical quantum." This is an application of recent Pragmatism, as expounded by men like William James, who says, "The essence of a thing is that one of its properties which is so important for my interest that, in comparison with it, I may neglect the rest." This astonishing doctrine, as applied by Professor Macintosh to Christianity reduces it to a mere contribution to his structure of what he considers the ideal religion. His idea of essence "is necessarily what is essential for a purpose," and this purpose is "the realization of the true ideal of human spiritual life in general and of human religion in particular."

According to this, the discovery of any truth which may be found in a false system as in Mormonism or in a Christian sect, for instance, the Seventh Day Adventists would be the discovery of its "essence." Yet we are well aware that the acceptance of certain Christian elements in a false system does not entitle one to call himself a Mormon or a Seventh-Day Adventist. In like manner no one may accept what he construes as "essence" (because it corresponds with his ideal) in Christianity and then call himself a Christian. We have no dispute with a man who forms any ideal he pleases however remote it may be from the Bible as a whole; but we do protest against calling it Christianity. Historical entity is nothing in such a case, and ideal is everything.

Dr. Warfield shows conclusively that the Bible historically can be construed in no other way than as teaching atonement by the blood of the cross. Quoting from Paul Feine's *Theology of the New Testament*, he says: "It has been the belief and the teaching of the Christian Church of all ages and of all Confessions, that Jesus the Son of God, in His sacrificial death on the cross wrought

the reconciliation of men with God, and by His resurrection begot anew those who believe in Him unto a living hope of eternal life. This belief forms the content of the hymns and prayers of Christian devotion through all the centuries. It filled with new life the dying civilization of Greece and Rome and conquered to Christianity the youthful forces of the Germanic stock. In the proclamation of Jesus the Divine Savior, who died for us on the cross, still lies even to-day the secret of successes of Christian missions among the heathen. The symbol of this belief greets us in the form of the cross from the tower of every church, from every Christian grave-stone and in the thousands of forms in which the cross finds employment in daily life; this belief meets us in the gospel of the great Christian festivals and in the two sacraments of the Church."

"It may be," says Dr. Warfield, "within the rights of those who feel no need of such a redemption and have never experienced its transforming power to contend that their religion is a better religion than the Christianity of the cross. It is distinctly not within their rights to maintain that it is the same religion as the Christianity of the cross. On their own showing it is not that."

The Reformed Church Review (Oct.) prints from the pen of Prof. Lang, of Halle, an appreciation of the Heidelberg Catechism. We quote the following paragraphs:

"In many places the orthodox theology of the nineteenth century finds itself hard pressed and must stand upon the defensive. Can our Catechism hold its own among the movements of our age, among the new points of view which have come into being?

"We are not inclined to put the doubts lightly aside. In every case we Reformed cannot wholly renounce our Catechism unless we renounce ourselves. For this little book of instruction for children has come to be the nearly unique confession of faith for the Reformed Churches on the continent of Europe and in the United States of America. For the German Reformed it is central, because upon it hangs the faith of the Reformed principle

as a whole. Our Reformed Church in Germany has never had any great reformer except Bucer. It has produced no warriors and no statesmen like Coligny and William of Orange, the deliverer of the Netherlands; no original, religious character like Cromwell. It has exerted no such wide political and economical influence as the Huguenots, the Dutchmen, and above all, the Pilgrim fathers. Its one great production is the Heidelberg Catechism, and upon this little book, as has been said, depends its very existence. So, also, should not our confession of faith be just as important for the Reformed Church in the United States?"

"I refer to the entire absence from the Catechism of an expressed doctrine of election and predestination. It was present in the two earlier drafts, but was allowed to drop out of the final recession. How did this happen? Does this silence indicate a doubt concerning this doctrine, which was central for Calvin? In review of such utterances as Questions 20, 21, 64 and above all, Questions 53 and 54, and in view of the latter utterances of the authors, especially of Ursinus in his Commentary on the Catechism, we must answer, No. In my opinion, the correct answer must be sought in the connection of the Heidelberg Catechism with the earlier catechetical literature. This literature, standing as it did under Bucer's influence, had emphasized more and more the distinction between the faith of the community and its theological formulation, between religion and theology. The former, as distinct from the latter, ought to form the contents of a Catechism. Hence in the Catechisms of Zurich and Strassburg and, to a certain extent, even in the Geneva Catechisms, the doctrine of predestination was regarded as a matter for scientific theology. This explains why, in the Heidelberg Catechism, predestination is presupposed, but not specifically taught."

In the same number of the *Reformed Church Review*, Prof. G. W. Richards of the Reformed Seminary at Lancaster, discusses "The Necessity of Theological Reconstruction," in the Reformed, in the Lutheran and in the Catholic Churches. The alleged necessity is grounded in

"fundamental changes of view (1) of the controlling principle and the scope of theology; (2) of the nature of Christianity; (3) of the character of the Bible; (4) of the view of the world; (5) of the conception of God; (6) of the view of man and of the human life; (7) of the person and work of Christ."

Dr. Richards has been caught in the current of "modern thought" with its many eddies, some of them dangerous, most of them very shallow. The cry for "Theological Reconstruction" is common and more or less contagious. There is no doubt that the statements of truth should be adapted to each generation; but that the great fundamental doctrines of the Christian faith need constant reconstruction is not apparent.

Progress in modern times is far greater in scientific than in religious and theological knowledge. There is almost a decadence in the latter as compared with the former. Moreover, it is a false assumption that the great thinkers on the deep problems of life, who lived centuries ago, were less informed and less capable than scholars to-day. The former were less distracted by things that occupy the mind to-day. They gave unlimited time and labor to the problems of theology, as their ponderous volumes show.

It seems to us also that many of the reconstruction efforts have to do with minor matters, which do not affect the general belief. Some of the alleged errors have been given up long ago. Emphasis is justly laid on the importance of recognizing the nearness of God and the value of Christian experience; but does anyone really deny these things? We fear that Dr. Richards' conception of the Bible is too low. Of course, it is literature; but it is a divine literature, directed by the Spirit of God. Dr. Richards taught the Heidelberg Catechism, which is now 350 years old, while I taught Luther's Catechism, which is older, when we were good neighbors twenty years ago. Their theology still abides.

Professor Faulkner, who is a faithful Luther student,

has the following to say, in *The American Journal of Theology* (Oct.) concerning "Pecca Fortiter":

"One often sees the above words quoted in Roman Catholic and Episcopal papers. There must be thousands who have read but little more of Luther than the words "Sin boldly." They have also been much exploited by Catholic and Anglican controversialists, and are sufficient, of course, to condemn Luther immediately as a reprobate. Luther is partly to blame for this, for he sometimes writes paradoxically and with provoking exaggeration. He is one who cannot be judged by an occasional extravagance, whether in earnest or in joke, but by the general trend of his deliberate public utterances. It is not the intention here to go into his doctrine of sin and salvation, of faith and good works, but just to look for a moment on this now famous passage.

"While Luther was in the Wartburg, Melanchthon in Wittenberg was beating the wings of his sensitive soul, inflamed by the charge of imaginary sins, against the cage of conscience. Especially was he concerned over the alleged sins of celibacy of monks and of priests and of communion in one kind. In his disputation of July 19, 1521, Carlstadt had demanded as a right the restitution of the cup to the laity. Its withholding had been represented as a sin. Melanchthon had been worried for fear he had been guilty of this sin, and he had been apparently burdening his righteous soul with other fictitious sins. He wrote to Luther in his anxiety. This letter is lost, or we might have a better clue to explain the rough manner by which Luther shakes him out of his anxiety.

"It is as though Luther said: Melanchthon, don't let Carlstadt worry you over the fictitious sin of celebrating the Supper in one kind. We have a Saviour who saves from real sin. You know all Christians sin. The Saviour is greater than the sin, and even grievous sin cannot drive us from his love, nor even from salvation if—which is to be understood, we repent and believe. Live boldly and faithfully, then, for you and all are great sinners, though everybody knows you are a saint.

"This famous passage, then, has nothing to do with Luther's doctrine of faith and good works, with the relation of a Christian man to law or to morality, with the doctrine of sanctification—but is an effort in a confidential letter to console and save an aching, anxious heart by an exaggerated paradox at the bottom of which was a truth, great and precious, and the healthful intention and meaning of which was immediately perceived by the recipient of the letter, who otherwise would have repudiated Luther instantly. You are worrying yourself over sins fictitious or real. Don't be a fool, my dear Melancthon. Of course you are a great sinner, as Paul confessed and every true Christian knows himself to be. But remember that God's grace is greater than all our sins, and it is real grace for real sins.

"What was Luther's attitude toward a careless Christian who thinks he can sin that grace may abound, who feels no drawing to a holy life, is an entirely different matter and one on which I could quote passages which place Luther in an entirely different light from that expressed by the sharp condemnation by Catholic and Anglican commentators of the epistle of August 1, 1521.

The Lutheran Church Review for Jan. 1915 appeared several months ago, "dedicated to Henry E. Jacobs, D.D., S.T.D., LL.D. November 10, 1914" in commemoration of his seventieth birthday. Born on Luther's natal day, Dr. Jacobs seems to have been imbued with the spirit of the great reformer, whose biography he has admirably written. Long may he continue to enrich our religious and theological literature. The articles are all from the pens of professors in Lutheran Theological Seminaries, excepting that of Dr. Warfield, the distinguished president of the Presbyterian Princeton Seminary. We present the following quotation from the latter's article on "Are They Few that be Saved?"

"It does not fall within the scope of this discussion to adduce the positive evidence that the number of the saved shall in the end be not small but large, and not merely absolutely but comparatively large; that, to speak

plainly, it shall embrace the immensely greater part of the human race. Its purpose has been fulfilled if it has shown that the foundation on which has been erected the contrary opinion, that the number of the saved shall be comparatively few, far the smaller part of the race, crumbles when subjected to scrutiny. For the rest it will suffice simply to remark in passing that it is the constant teaching of Scripture that Christ must reign until He shall have put all His enemies under His feet—by which assuredly spiritual, not physical conquest is intimated; that it is inherent in the very idea of the salvation of Christ, who came as Saviour of the world, in order to save the world, that nothing less than the world shall be saved by Him; and that redemption as a remedy for sin cannot be supposed to reach its final issue until the injury inflicted by sin in the creation of God is repaired, and mankind as such is brought to the destiny originally designed for it by its creator. We must judge therefore, that these theologians have the right of it who not merely refuse to repeat the dogma that only a few are saved, but are ready to declare with Alvah Hovey, as he brings his little book on *Biblical Eschatology* to a close with a reference 'to the vast preponderance of good over evil as the fruit of redemption,' that not only will order be restored throughout the universe, but the good will far outnumber the bad; the saved will be many times more than the lost."

Dr. Krauss of the Chicago Seminary says the following in his article on "Efficiency in Theological Training."

"The assertion is sometimes made that in a Seminary one learns all about the Bible, but gets very little Bible. This is not the place to discuss the truth or falsehood of this assertion, but it is pertinent to the discussion to contend that efficiency in theological training demands that every Seminary give place in its schedule to strong courses in the English Bible and Biblical Theology, so as to secure to its students greater familiarity with its facts, a fuller appreciation of its chaste literary style and a profounder knowledge of its saving truths.

"The last, but by no means the least, factor, to be men-

tioned in this connection, to secure efficiency in those trained in our Seminaries is a strong course in voice culture and in public speaking. A preacher is not a reader of theological essays to his people, but a popular speaker in the best sense of the term, who can present to the people with conviction and unction the saving message of the Gospel. It is said of the Son of God that the common people heard Him gladly. Our Seminaries must supply to their students every opportunity so to perfect themselves in the grace of speech that their sacred ministration may not be experienced simply as a duty, but as a holy delight as well."

II. IN GERMAN. BY PROFESSOR ABDEL ROSS WENTZ, PH.D.

The religious press of Germany is occupied at present almost exclusively with the war. The weeklies, monthlies, and quarterlies, have been issued quite promptly and regularly in Germany but they are very slow and irregular in reaching the United States. From such as we have, however, it is not difficult to gain a fairly accurate conception as to the influence of the war on religious and theological thought in the Fatherland. Of course it is too early to estimate what the permanent influence of the present conflagration will be so far as the Church is concerned. But the temporary influence has already been felt and certain indications as to the ultimate effect already appear.

A large part of the religious press is occupied with controversial articles bearing on the war. Germany's course is justified, and the perfidy, avarice, treachery, and barbarism of England and Russia are laid bare to the public gaze. It would be useless to reproduce here the content of these polemical utterances. It might indeed be an interesting exercise, if space permitted, to attempt to look at the war, its cause, its origin, and its course, as seen through German eyes, and this might be a healthful antidote to the false representations of a large part of the American press. But Germany's case has been so often presented in English that it is now ac-

cessible to any American reader who really wants to know both sides of the question. And her case has been set forth with such varying degrees of skill that we cannot cherish the hope that one more magazine article of such brief compass would materially help the cause of truth.

The Germans are aware of the fact that public opinion in America is largely unfavorable to their cause. But they are not thereby betrayed into wholesale denunciations of Americans. They lay the blame for the hostile attitude of the American public upon the horrible network of falsehood and distorted fact which the English press has woven and fastened upon the public mind in the United States. The Germans know that the Americans are warm-hearted, quick of sympathy, and fond of outbursts into righteous indignation, and they feel that the present condition of American public opinion is due to a woeful but pardonable lack of first-hand information in the beginning and to a dastardly conspiracy to deceive on the part of English journalism.

Accepting the war as something forced upon them by Russia and England, the Germans stolidly resign themselves to the inevitable and firmly resolve to pour out their last bit of strength and even their last drop of blood, if necessary, to save their country and their civilization from the barbarous but calculating aggression of Pan-Slavism and from the peace-disturbing navyism and commercial jealousy of the supercilious English. In this grim determination they are ready to lay aside every weight that would hinder their progress to victory. And so it has come about that party strife has completely ceased and party lines of all kinds are stricken out. When the war was about to begin the Kaiser summoned the members of the imperial Diet to his castle and remarked among other things: "Henceforth I know no parties: I know only Germans." This utterance was significant. Never before has the German nation been such a unit in spirit as at the present time.

Even the Socialists, they who had threatened so often that they positively would never participate in war

against their fellow-workmen of France or England, they who had challenged the government of Germany to place arms in their hands and see against whom they would be turned,—even they arose like one man and rallied beneath the national banner in defense of their homes and their honor against the awful aggression of conscienceless foreigners. There is no political party or class in Germany that does not enter heartily into the war that has been thrust upon their country. And there is no part of the Empire that does not rally loyally to the German cause. Even Alsace and Loraine have chosen to favor the German side of the brutal argument. Politically and territorially the country is a unit as never before, not even in 1870.

This unity of spirit has extended also to theological and ecclesiastical circles. Party strife is forgotten. Theological controversies are hushed. The unlovely voices of fierce ecclesiastical debate are drowned in the thunder of cannon. Leading men of all parties realize that the situation is fraught with immense possibilities for the future of the Christian Church in Germany. The war will mark an epoch in the history of the Church. Great changes are sure to be made. And churchmen are seriously concerned to reap the greatest possible benefit out of these stirring times. In the present uncertain state of affairs it is difficult to know what measures to take in order to conserve to the Church the good results of the present national uprising. But all are agreed that vain controversy must cease and that constructive work must occupy the whole program. Intellectual tolerance must prevail, at least for the present, and all parties, Catholic and Protestant, liberal and conservative, orthodox, pietistic, and rationalistic, must labor together, each in his way, to garner the religious harvest that has been ripened by this lurid flood of blood.

The masses have turned again to the Church. Their out-spoken animosity has vanished over night and their devotion has once more been kindled. In the fervor of their patriotism they have forgotten the hatred they cherished towards the State-Church and with a deep sense of their need they have turned to God for help.

Prayers and church-going are the fashion of the day. Every German virtue has been set into exercise. Every German characteristic has come into vigorous expression. Not the least of these virtues and characteristics is a deep inwardness, a native piety, and a Teutonic religiosity. It needed but the occasion to arouse these latent qualities into activity, and the present national crisis has indeed furnished the occasion, stirring men's souls, penetrating their inmost being, and calling forth their very best manhood.

A few paragraphs will serve to show the spirit of the religious press as to this religious revival. The *Allgemeine Evangelisch-Lutherische Kirchenzeitung* of August 14th said: "One of the signs of the times is the attendance upon divine services. This applies not only to the special days of prayer concerning the war, when the multitudes crowded the churches and overflowed into the streets. It is quite general in the regular services. The people have found the way to the Church after they had long ceased to tread it. They long for the Lord's Supper. In Leipzig, for example, whole socialist families came to receive the sacrament. We do not want to be too optimistic about all this. There may be a good bit of superstition in it, a good bit of drifting with the current. But we do not want to underestimate it either. It is really a miracle that suddenly in the midst of general godlessness there should arise such a strong spirit of longing after God and His Word. It is just possible that this may lead to a new beginning of piety. At any rate our preachers and pastors have their hands full now. God has placed them in a harvest field where they can employ all their powers."

In the issue of *Die Reformation* dated August 23rd, we have a decree of the Evangelical Superior Church Council in which it is stated: "Already in our decree of August 3rd we have called the attention of our pastors and church councils to the fact that these serious and fateful times impose upon them unusual duties in the way of serving their congregations with Word and Sacrament, with pastoral and fraternal counsel. The special needs of our Protestant people are growing

clearer and larger every day. Emergencies of all kinds are arising among our congregations and for that reason we feel it necessary to call particular attention to the following points. Everyone who loves the people rejoices to see how under the exigencies of this war, forced upon us by a monstrous spirit of wantonness, the religious feelings of our congregations have been aroused. Churches and divine services are full. Sparks of faith that had apparently died out are all aflame again. At many places the local soldiers are sent forth with the special prayers of the congregation. It is evident that God has spoken to our people through the exigencies of battles. And God be praised, our people are finding their God again and are speaking to Him as their sure defense and their strong refuge. Indeed we may say, there lies before us a field that is white and ripe unto the spiritual harvest. Now then everything depends upon whether our Church will be able to understand the great signs of the times and prove herself capable of bringing in the harvest. She stands in the service of her heavenly Head. With His Kingdom she has to do. But while she builds the Kingdom of Christ, she will thereby also render the Fatherland a service that is perhaps not outwardly perceptible but nevertheless very important and very blessed. She will help to bring it about that from the straitened conditions of these great days our beloved German Fatherland may come forth inwardly renewed and unified."

The decree closes thus: "Instead of the serious and difficult inner conflicts with which we were torn, the sudden outbreak of this frightful war has brought the evangelical Church to a decisive turning point in her history. In the seriousness of these times our Church must furnish practical proof that the faith which she proclaims contains the indispensable and inexhaustible sources of love. To-day again, as in the days of our fathers, our Church and people are called with a high and holy calling, namely, that of consecrating with Christian motive and Christian spirit the astounding national uprising which we behold to-day. The growing chasm between the classes of society and the defection from our inherited treasures of faith were not long since filling us

with deep concern. But now God Himself has placed the Church before the opportunity to build bridges from heart to heart and from class to class, and to set up a community of love in which the growing needs of faith may find their expression and their satisfaction. May the evangelical Church prove equal to this task and may all her pastors and congregational agencies help to fulfill this duty."

In the *Chronik der Christlichen Welt* for October 1st we read: "The moral improvement and the return to the Church which have accompanied the outbreak of war have continued unabated to the present. The spirit of sacrifice and the hope of ultimate victory prevail undimmed through all Germany. The readjustment of social and industrial life is complete. And faith in the living God seeks its nourishment in houses of worship that are filled to overflowing. The Christianity which is desired and fostered at present is not dogmatic Christianity and has nothing to do with the ecclesiastical "Confession" or even with the details of the second article of the Apostles' Creed. But it is sustained by the fundamental motive which impels all genuine religion, namely, a reverence, a confidence, and a love towards the almighty, merciful, holy, and just God. Church politics is at a complete standstill. Even in Berlin, that seething cauldron of controversy, the "positives" and the "liberals" have agreed to cease their ecclesiastico-political strife for the present."

In the *Christliche Welt* of September 17th, Johannes Kübel, who a few months ago made such bitter attacks upon Professor Seeberg, writes: "This then is the hope: that the common struggle against the enemies from without will prepare the way for peace and mutual understanding among the various parties of the Church within, even as it has already brought about peace among the various groups and parties of our people. Our people have begun to believe again. We dare not and we will not disturb their faith with strife concerning the proper form and manner of faith. Rather shall we work together to heal the wounds which the war will have caused. Each one in his way shall preach the Gospel and

the power of God. Differences of opinion we shall adjust as brothers and not as enemies. Our people and our Church in these holy times are looking into the face of death and life, are seeing the living God face to face. This means that our souls shall be fed, and the souls of our Church shall be fed, and our Church politics shall cease."

Max Lenz writes in the *Süddeutsche Monatshefte*, page 822, "It is touching, gripping, overwhelming, to observe how at the very first thought of danger there was revealed a deep fund of religion and fear of God among our people. It came to the surface and manifested itself in every class, whether high or low, professor, peasant, or artisan, Christian or Jew, Catholic or Protestant. It is not the revaluation of all values, as many have chosen to express it; it is simply the old, eternal, world-edifying truths: humility, fidelity, obedience, sense of duty to the uttermost jot, and an unquenchable and inexhaustible faith that the righteous cause will prevail. We older ones who experienced the days of 1870 are almost put to shame by this unparalleled glow and flame of the German spirit. But we count ourselves happy that we have been permitted to see this day."

Such testimonies to a mighty revival of religion and of Christianity might be multiplied. But they are all essentially the same. The masses are flocking into the Churches on Sundays and on special days for prayer. They are receiving the sacrament in great numbers. At many places the Protestant Churches are open every day and are being visited continually by suplicants and worshippers. At many places daily devotional services are held each evening. Despite protests, the State authorities have forbidden the pastors to enlist and go to the front because they are in such great demand just now among their flocks at home. At many places the soldiers receive pastoral consecration just before they march off to the front. All Germany has found new meaning in the old song: "A mighty fortress is our God," and it is sung now not merely with the lips but also with the heart and with the life.

The need of moral regeneration is keenly and widely

felt. The joys and pleasures of life, both public and private, are greatly restrained. Social life has been sobered. Outstanding wickedness and evils are being discouraged, resisted, or suppressed. The Bible and tract societies have become very active to meet the needs of the men under arms. Religious literature, particularly of a devotional stamp, has multiplied enormously. It is needed to direct the services at home and to furnish reading for the men in the armies. Pastors and religious workers find access to-day in places that they never before could approach.

It would be too much to hope that this enthusiastic expression is in all cases intelligent and sincere, or that it will be enduring. The elemental spirit of fear which naturally stalks about at the beginning of such a war may account in part for the outburst. It may be accounted for in part also by the contagious spirit of sacrifice and devotion which has received such vigorous expression among the Germans because of their unshakable belief in the justness of their cause. And yet again, the rebirth of their patriotism which manifests itself in unstinted loyalty to their country, to their Kaiser, to their colors, and to their government, naturally extends to every department of State, and thus carries the State-Church on its tide. Criticism of public affairs of all kinds is voluntarily hushed, and devotion to State interests of all kinds is spontaneously kindled. The consequence is that the established Church which not many weeks ago found itself trembling over the abyss of popular hate and multitudinous withdrawals, now suddenly finds itself enjoying popular favor and unusual patronage.

But doubtless the most important factor in this rebirth of religion is to be found in an analysis of the national consciousness, which has undergone a general awakening. The Teuton is at heart spiritually and even religiously inclined. The religion of the German is a part of his national psychology. He may suppress it, or hide, or deny it, or deceive himself about it, but he seldom succeeds in strangling it, and upon occasion it will arise to express itself and influence his conduct. The re-

ligious spirit is part of the national spirit. Therefore, the national uprising means a spiritual revival.

Surely these conditions are only temporary and it remains to be seen how much of permanent benefit will accrue from it all. That will depend partly upon the course of public events and partly upon the conduct of the Church in head and members during and after the war. Certainly the situation is fraught with tremendous possibilities for the future of Christianity in Germany. Perhaps it is not too much to hope that the present national crisis will furnish the best of circumstances under which a peaceful transition may be made from State-Churchism to friendly independence of Church and State. This is a consummation devoutly to be hoped for. It would be a great blessing to the Fatherland and would redound to the glory of God, if when the smoke of the present conflagration has lifted, the Protestant Church of Germany would be free to step out into corporate independence. Perhaps this is part of the divine plan and purpose in the present war.

At the beginning of the nineteenth century practically all Germany had fallen under the spiritual scourge of rationalism. Men believed in a certain fate, but God was only a "postulate" of the practical reason. The people had never recovered from the terrible wounds which their religious sensibilities had suffered in the Thirty Years' War of the seventeenth century. Irreligion and pride of intellect were prominent characteristics of the times. Then came the war with Napoleon and the face of the times was completely changed. The national spirit was aroused. Destiny was no longer an empty concept: men began to discern the footprints of the living God in the history of mankind. Sharp swords and sacred songs were bound together by the bonds of prayer. All Germany began to understand in those days that God is a living God, the Lord of history, who exalts and deposes according to His will. The people of Germany began to realize what the people of Israel had suddenly realized long before: "It is God who led thee out of Egypt, the house of bondage."

The inspiration of those days was never entirely lost.

They denoted a real factor in subsequent history, and left a permanent influence upon the national life, an influence that was felt throughout the nineteenth century. This was possible because at that time there were men and movements who knew how to translate the "unknown God" into the needs and capacities of the people, men and movements, who were able to conserve the benefits of that stressful awakening and transmit it down the decades. The old faith was really revived and applied to the religious needs of the century.

Again in 1870 Germany went to war. She achieved a quick and brilliant victory. Then began an era of marvelous economic growth and industrial prosperity. In the train of this commercial expansion has followed materialism in ethics and philosophy, indifference in religion, and antagonism to the Church. A few years ago the writer of these lines heard Professor Seeberg in the course of a powerful sermon in Berlin remind his hearers of the terrible calamity which was required to jar the Germans out of their rationalism and indifference at the beginning of the nineteenth century, and the preacher warned his audience that unless a moral regeneration and religious awakening soon took place among the Germans of to-day, another enemy would leap upon them, this time not from the south but from the west. He spoke as a prophet. There could be no doubt about his meaning and most recent events have fulfilled his prophecy.

May not this present war serve the same function for the religion of Germany in the twentieth century that the wars against Napoleon served for the religion of Germany in the nineteenth? The beginnings of events in this war are analogous. Will the present religious awakening find analogous points of contact with the life of the people? Will men and movements be found to direct this awakening into safe channels where it will flow on permanently down through the generations? We believe so and we hope that such may be the case. But these are questions whose answers cannot now be foretold.

Gettysburg, Pa.

ARTICLE X.

REVIEW OF RECENT LITERATURE.

THE LUTHERAN PUBLICATION SOCIETY. PHILADELPHIA.

Distinctive Doctrines and Usages of the Evangelical Lutheran Church. Cloth. 5 x 7½ inches. Pp. 275 Price 75 cents net, postpaid.

The full title of this volume as given on the title page is, "The Distinctive Doctrines and Usages of the General Bodies of the Evangelical Lutheran Church in the United States." It is much more, however, than a reprint, or a new edition, of the volume of the same name published twenty years ago. That contained but six articles, this one has nine, and more than 80 pages have been added. All the articles contained in the former volume, but one, have been more or less revised, and two of them have been entirely rewritten by new authors. These two are the ones on the General Synod and on the United Synod in the South. The former is by Pres. J. A. Singmaster, DD., and the latter by Rev. Prof. A. G. Voigt, D.D., LL.D. The three new articles added are by Prof. F. A. Schmidt, D.D., and Rev. J. C. Roseland on "The United Norwegian Church in America"; by Prof. John O. Evjen, Ph.D., on "The Lutheran Free Church"; and by Rev. Prof. P. S. Vig, on "The Danish Evangelical Lutheran Church in America."

We are glad to welcome this new volume. The previous one served a good purpose and its popularity was evidenced by the fact that it passed through three editions within a comparatively short time. This one should have a much more hearty reception and a much larger sale. The Lutheran Church in this country has grown tremendously within the last twenty years. It has grown not only in numbers but also in wealth and in intelligence. The use of the English language in its worship and literature has rapidly increased. The various branches of the Church have come to know and understand each other better. As a result of this they have become more interested in each other's history and work, and have been brought closer together. Hence there should be a wide demand and sale for such a book as this. In fact it ought to be in the library of every Lutheran minister in the country, and in the homes of all our more intelligent lay-

men. The more widely it is read the better it will be for our Church and for all its interests.

No one can read the several articles in this volume without becoming more than ever convinced of the essential unity of the Lutheran Church in this country. The differences which keep them apart are all, practically, differences about things of minor importance, language mainly, forms of worship, polity, the attitude towards secret societies and pulpit and altar fellowship, &c. The fact that some persons and some bodies exalt some of these things into the rank of first importance can never make them really so, and it is a shame to us as Lutherans that they are allowed to separate those who are really brethren of a common faith. There is not one of these bodies that does not accept the Bible as the Word of God and the one and only infallible rule of faith and life, and the Augsburg Confession and Luther's Smaller Catechism as presenting a correct statement of the faith of our Church and as being in perfect agreement with the word of God. Why, then, should they ever stand aloof from each other or look askance at each other?

Naturally we of the General Synod will be especially interested in the chapter prepared by Dr. Singmaster. We believe that it will be found to be one of the clearest and most convincing statements of the Confessional history and position of the General Synod, and its general polity, that has ever been made.

We believe that every unprejudiced reader of this little volume will join heartily in the prayer expressed in the closing paragraph of the brief preface, "That, as the stories of the life and works of our several Lutheran bodies are here brought together and bound in one volume, so also shall these bodies themselves gradually be drawn closer to one another, until they become a unit in name and faith and practical endeavor."

We regret that the proof was not more carefully read before this book came from the press. There are a number of typographical errors uncorrected, notably one near the bottom of page 251.

JACOB A. CLUTZ.

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TEACHERS' COLLEGE, COLUMBIA UNIVERSITY, N. Y. CITY.

Worship in the Sunday School: A Study in the Theory and Practice of Worship. By Hugh Hartshorne, B.D., Ph.D., Instructor in Religious Education in Union Theological Seminary, and Principal of the Union School of Religion. Pp. 210.

Lutheran pastors and Sunday School workers will find this a suggestive contribution in the field of religious education. The author's general attitude on the broad question of religious education is found in his words: "There is a ministry of evangelism and a ministry of education, but it is the failure of the latter which gives occasion for the first." The author holds to the social conception of education and applies this educational theory to religious education. In psychology he holds the functional viewpoint. "Religious education, if it be Christian, strives for the cultivation of Christian attitudes." Chapter I of the book forms an introduction. The other chapters in their turn deal with the social function of worship; the social value of worship; the significance of Sunday School worship for religious education; the problem of the psychology of feeling; the nature of feeling and the place it occupies in education and the experience of worship; model programs for worship and the effects of these services. In the last chapter a few guiding principles for the planning and conduct of worship in the Sunday School are given. Among the principles derived from the author's study, in accordance with psychological laws are the following: the service should make real and concrete the content of the Christian purpose; it should afford training in worship by giving the children an opportunity to participate in a ser-

vice which they can understand and appreciate; the service should afford training through worship in the fundamental attitudes which religious education expects to develop in children; the attitudes which it is desired to develop should be made concrete and given a well-understood ideational content; definite instruction in the form of story, talk, prayer; the service must be constructed in accordance with the psychology of feeling and emotion; participation in the expression of feeling and idea should be general as possible for the sake of its effect on the socializing of the individual will; careful adaptation of the service—psalms, hymns, prayers and stories—to pupils of all ages; and finally the attitudes must be approved by the hearty co-operation of leaders and teachers in the service of worship.

PAUL H. HEISEY.

HODDER AND STOUGHTON. NEW YORK.

The Christian Faith. A System of Dogmatics. By Theodore Haering, D.D., Professor of Theology in the University of Tübingen, Translated from the second revised and enlarged German edition, 1912. By Professor Dickie and Dr. Ferries. Cloth, 6 x 9. Pp. xi. 952. In two volumes.

The excellent make up of these volumes is prepossessing. The type and paper are fine; the binding, however, is not very firm. The translation leaves something to be desired by way of clearness. The announcement of the English press of these superb volumes left one under the impression that at last the goal of dogmatics had been reached. Dr. Haering is master of his subject, from his point of view. He is a man of great learning and of fine spirit. A loving, irenic temper pervades his discussions, and there is nowhere manifested the *rabies theologum*. The work is divided into two parts. The first covering one-third of the pages, deals with apologetics and introductory matters. The second part treats of Dogmatics under the general headings of Faith in God the Father, Faith in Jesus Christ the Son of God, and Faith in the Holy Spirit of God and Christ.

Haering is a Ritschlian, but of a conservative type. Some say he is the greatest, and the last of that school, whose influence on theology has been somewhat revolutionary. No doubt it rendered good service in laying emphasis on experience. Ritschl has been charged with

low views of Scripture and with Socinianism, all of which is vehemently denied by his adherents. It is certainly quite unfortunate that the affirmation of the deity of the Son and of the Spirit should be so obscure as to lay him open to the above charge.

We are sorry to have to record that the impression left by the perusal of Haering is that of a sincere, earnest attempt to force the teachings of the Bible into the ancient Monarchian mould. Stripped of all verbiage his doctrine of Christ as the Revelation of God leaves Him after all a merely highly exalted man. And the personality of the Holy Spirit dissolves into a divine influence.

Of Christ's interposition in our behalf, Haering says, "His interposition before God in our favor does not consist of an act which has direct reference to God, but one which has reference in the first instance to us. He calls forth that condition of penitential faith, on which alone God's love in Him which operates on us, becomes for us a personal reality. But just because he acts in this way on us, as the originator of our faith, He acts in our favor before God, He is meritorious before God. Accordingly, we have not by a judgment of God a transference to us of a performance of His, as that of another person; but we have a recognition of what He effects in us, as an act of His which is meritorious in the judgment of God, one on which we may rely."

This is merely the old, untenable moral influence theory of the atonement, in which in fact there is no atonement at all. Christ does nothing more than call forth in us "a penitential faith," on account of which we are acceptable to God. How meaningless the cross becomes with such an interpretation! And this is the result of teaching the specious ideas concerning all kinds of "values," instead of resting on the eternal gospel.

J. A. SINGMASTER.

CHARLES SCRIBNER'S SONS. NEW YORK.

Encyclopaedia of Religion and Ethics. Edited by James Hastings, with the assistance of Dr. John A. Selbie and Dr. Louis H. Gray. Vol. VI. Fiction-Hyksis. Cloth. 8 x 11. Pp. xviii. 890. Price \$7.00 per Vol.

For range of subjects of a religious and ethical character and for thoroughness of discussion by specialists in their separate departments, the present volume of the *Encyclopaedia of Religion and Ethics* is truly great. The

bibliography attached to the important articles is usually rich and helpful for the further prosecution of research. While many of the articles are necessarily philosophical and abstract, all of them are informing and interesting to the student. Much practical information is imbedded in such articles as those on *Foundations*, and *Human Sacrifices*. For instance we learn that the placing of coins in corner-stones of buildings is a survival of the ancient custom of walling in human beings in the foundations.

Occasionally, of course, one must dissent from the opinions expressed. In the article on Forgiveness (p. 78) the word justification is properly defined as a declaratory act of God. But it is alleged that forgiveness precedes justification and "that a man is first forgiven, i. e., *made* righteous through the implanting of faith, and then *declared* to be in a normal relation to God." Here we have confusion of thought and a lack of proper apprehension of Scripture. What value or propriety would there be in declaring something that has already taken place? Such a use of language vacates it of meaning. Justification is a forensic, judicial pronouncement of the Judge, who declares that the sinner who accepts Christ is *forgiven* and *reckoned as righteous*, not *made* righteous. The ethical change takes place subsequently through regeneration and sanctification.

The validity of the argument of the First Cause is maintained yet not in the usual form, as an inference from effect to cause, but from the contingent character of the world, which demands a self-existent and eternal World-Ground.

The article by Prof. Davidson on the Biblical and Christian view of God is very discriminating and entirely orthodox. It is manifestly impossible to review in detail the many subjects discussed. In general we regard this Cyclopaedia a valuable contribution to knowledge.

J. A. SINGMASTER.

E. F. BUFFET, JERSEY CITY, N. J.

The Layman Revato, a story of a Restless Mind in Buddhist India at the time of Greek Influence. Edward P. Buffet, 804 Bergen Avenue, Jersey City, N. J.

The Layman Revato is a serious attempt to reconstruct Buddhist thought in a comparative way in the days of Asoka, the Third Century, B. C. This time was nicely chosen because Buddhism had reached its high water

mark. Buddhism is compared with Grecian thought with the distinct conclusion in which Christianity is favorably set through characters who reach India in the First Century, A. D.

So far as the story goes the work has been well done. The chief character, Revato, is a tax gatherer under Asoka, whose fine conscience leads him to resign his official position. He embodies Buddhist thought. His real inspiration is King Asoka, though his teacher is professedly Gotomo himself. He embodies rather an idealistic Buddhism as constructed from a careful study of the whole career of early Buddhistic thought. No fault can be found with this treatment. He, as represented, rather clearly, is determined in his course of life by what Asoka did, quite as much as by what the Buddha taught or his two monks—Bharadvajo and Kondanno—exemplified and taught. In fact Revato outdoes the latter monk as a teacher and as an exemplar of his religious tenets. The story form is permissible, even if it opens the author to the charge of committing anachronism. The conclusion might be drawn that Revato bursts beyond the bounds of Buddhist thought.

Grecian thought and influence are introduced into the story through the artist Diomedes and his daughter Prote both of whom are embodiments of their country's faith and philosophy. Naturally, this part of the story is less satisfactory than the Buddhist section, as Buddhist lore has been well explored and utilized. Buddhistic ideas triumph in the hero's case by his renunciation of Prote and her philosophy. Grecian idealism and realism are set forth in Diomedes' attempt to build a temple and carve an image of the Buddha which would forever idealize him in the thoughts of his followers. Evident it is, however, that historically he only made him a new "deva" in the Hindu pantheon. The author has historical grounds for his assumption of Grecian influence in India and he may be excused for certain anachronisms in connection therewith. The Buddhist images, wherever found throughout India, show definite Grecian influence in both conception and form.

Philosophically, the work is well done and Pali thought is well expressed. No one will care to read the book except he be interested in Oriental philosophy of the Buddhistic type and knows considerable of the Hindu setting, without which Buddhism cannot be rightly interpreted.

It might bring out more fully and clearly the fundamental truth on which Buddhism broke and which ren-

dered Hinduism triumphant over it in the land of its birth. A religious philosophy without a supreme cause or being is the fundamental fault of the Buddhistic cult. Hinduism had its Brahma, the uncaused, first cause, "without a second," and in the war with the philosophers it at last "ousted" its more popular rival. With Hindu altars reeking with blood, it found an easy way into human thought and caught the popular ear with its sweet, gentle, persuasive manner. As against Grecian thought it presented self-repression and self-renunciation, as over against self-aggression and self-expression. Hindu, Grecian and yet more Christian ideals allow self-renunciation, as a real force in character building, but the first two and more especially the latter, cause men to self-sacrifice for worthy ends, and give life an adequate purpose. Self-sacrifice in Revato's case is real, but with no end beyond self-effacement. Revato, in chapter 15, both in the case of our hero and Asoka, his hero, shows the utter confusion of a life of self-repression and renunciation,—and the feebleness of negation—as against self-repression as a true philosophic basis of life. Conscience knows more than self-repression. It must express itself in unselfish life. The best a mighty king can do is to send his co-religionists "A Malaka fruit"; the best fruit of Revato's closing days is to confess guilt, or to confess that the problems he sought to solve for others for whom they might be solved were "opaque to him." "But looking back impartially from the close he perceived how inevitable had been the failure of his adjustment to earth." How strikingly does this statement contrast with the Paul of Christianity; "I have finished my course, I have kept the faith, etc."

But the open question may be that Revato is but the confession of the inadequacy of Buddhism. If this be our author's conclusion, "well stated and sane" is the only comment that can be passed. If, however, Asoka or Bharadvajo presents the richest fruit of Buddhism rather than Revato, then the book needs careful interpretation that it may not mislead into a question that boots little even to the possessor, and restricts what ought to be a philosophically effective life—not to say a devoted and Christian one—by the limitations of utter self-renunciation as a true philosophy of life. Revato seems to us to embody not only the finest Buddhist ideals, but voices into the ear of the ages the truth that the gods must reveal themselves before conscience can be satisfied.

In general the author has both in his preface and epilogue guarded his own philosophic Christian position.

We may not agree with certain statements he has uttered, but we cannot gainsay the fact that he assumes the general attitude that Christian truth is superior and that Christ is supreme over all Gotamos, philosophic and religious, in any and all ages. This cannot quite satisfy one whose thought is turned toward that supremacy in full loyalty and who recognizes that at this time so many are fascinated by the Occultism of the East.

In fine the story is well conceived so far as it compares Buddhism and Grecian philosophy. It is hardly strong enough even in its epilogue to be an *antidote* to the wandering mind that seeks the new in the old and revels in ethnic faiths to the disparagement of Christian truths. But this was perhaps not part of our author's plan.

A word as to the form of expression. The author excuses Pali forms in which the book is cast and asks indulgence for their use. Personally the book is keen and will be relished by all who want to know Eastern thought and who want it in a popular dress.

The author has succeeded well in his Eastern setting of the story. He confesses his mistakes in making the Gonga flood follow so long after the northeast monsoon. However, he has studied Pali literature with such good purpose that we can readily forgive his slight slips here and there. His study has enabled him to give an Oriental coloring to the book, which cannot but awaken admiration in one who knows India and the East.

L. B. WOLF.

STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS.
NEW YORK.

Students and the World-wide Expansion of Christianity.

Addresses delivered before the Seventh International Convention of the Student Volunteer Movement for Foreign Missions, Kansas City, Missouri, Dec. 31, 1913-Jan. 4, 1914. Edited by Fennell P. Turner, General Secretary. Cloth. Pp. xli + 743. Price \$1.85 prepaid.

This is a most valuable contribution to mission literature both for information and inspiration. It is world-wide in its scope. Deep fervency characterizes the addresses, born out of the rich experiences of actual contact on the one hand with the dark masses of humanity struggling toward the light and on the other with the regenerating grace of the Holy Spirit.

Every phase of the great missionary theme is ably presented by experts, most of whom have been eyewitnesses and participants in the great movements toward Christianity in heathen lands. Due emphasis is given to the preparation for work and to calls to service.

We highly recommend this volume to all Christians. Ministers will find much stimulating matter in it for missionary sermons. We can hardly imagine a better investment for preaching than the nominal price of this book.

J. A. SINGMASTER.

METHODIST BOOK CONCERN. NEW YORK.

The German and Swiss Settlements of Colonial Pennsylvania. A study of the so-called Pennsylvania Dutch. By Oscar Kuhns, Professor in Wesleyan University. New edition. Cloth. Pp. 268. Price 75 cents net.

This new and cheaper edition of a standard work is heartily commended, especially to the Pennsylvania Germans and their descendants. It ought to be found on the book-shelf of their homes. It is an illuminating book, running over with valuable and interesting facts, collated by a careful scholar and sympathetic writer. It shows whence our people came and who they are. A few generations hence, in spite of their conservatism, they will have lost their distinctive features and be merged in the broad stream of our American people. Let us hope that when their language will be only a memory, the effect of their simple and sterling characters will still abide.

J. A. SINGMASTER.

Neely's Parliamentary Practice. By Bishop Thomas B. Neely. Cloth. Pp. 221 (4 x 6½). Price 50 cents net.

The present work is an enlargement of a small widely circulated treatise published thirty-one years ago. Dr. Neely is well qualified for the task through the possession of clear views and the power to express them in simple language as well as by his long experience as a presiding officer over large ecclesiastical assemblies. The book is not made up of arbitrary rules for the conduct of deliberative bodies. It is rather a rational treatise giving not only the rule but also the reason for the rule. Parliamentary Practice is a summary of what is best and most practical in the conduct of public meetings of all kinds from Congress down to the modest country lyceum.

J. A. SINGMASTER.

Social Heredity and Social Evolution. The Other Side of Eugenics. By Herbert William Conn, Professor of Biology in Wesleyan University. Octavo. Cloth. Pp. vi + 348. Price \$1.50 net.

The subject of Eugenics has attracted wide attention in recent years. It has been discussed in the magazines, both scientific and popular, and numerous books have been written on it. It has even influenced legislation. It is based on the assumption that the same laws which have controlled the development of plant and animal life on the earth have also controlled the development of man, and some of its most enthusiastic advocates have been ready to proclaim it as the all-sufficient savior of society. If only the finest specimens of the race could be mated under the most favorable circumstances, and the unfit could be prevented from mating at all, in a few generations all the weaklings and sub-normals would be bred out, and we would have a race of *supermen*.

It is against all such extravagant claims for Eugenics that Professor Conn directs his argument in this volume, and the work is well done. No attempt is made to discredit the value of good parentage or the efforts to control marriage as far as possible in the interests of the welfare of future generations. He is even willing to grant that in his animal nature man is the result of a natural evolution proceeding under the same laws which governed the evolution of plants and animals. This is organic evolution. But while this may account for man as an *animal*, it does not account for man as *man*, as a *socius* or social unit, neither does it account for what is included under the term "civilization." This requires something more, and something different.

The author states his position thus in the Preface, "It is the purpose of this work to show that the laws of the evolution of animals and plants apply to human evolution only up to a certain point, beyond which man has been under the influence of distinct laws of his own. It is our purpose to show that while the human *animal* may doubtless have been under the laws which have brought about the evolution of the rest of the living world, the *human social unit* has been developed under the influence of a new set of forces which have had little or no influence in developing the animal kingdom. In doing this there will be given a sketch of what we call civilization for such a sketch will show us that social evolution has been controlled and guided by a new force which we call *social heredity*, a force which had almost nothing to do with

the evolution of the rest of the organic world and one which acts practically independently of the laws which the eugenists are disclosing to view."

By "social heredity" the author means "the power of handing on to the offspring the various accumulated possessions of the parents" whether these be material, mental, or even more intangible, such as customs, habits and even modes of thought. A few extracts will show the differences between "organic heredity" and "social heredity" as conceived by the author. He says, on pp. 25 and 26, "Organic heredity concerns the germinal substance in the egg and sperm. It is fixed and determined by the mixture of the germinal substance of the two parents in sex union. It is not capable of being modified by any action of the individual and is unmodified by any kind of acquired variations. In sharp contrast to this stands social heredity. This does not at all concern the germinal substance in the egg and is not fixed by the union of germ substances in sex union. It is capable of being modified by the action of individuals, and may be entirely changed by the development of newly acquired variations. It has had little or nothing to do with the evolution of the human animal, but much to do with the evolution of the civilized human race. It is concerned with the transmission from generation to generation of the highest attributes of mankind, whereas organic evolution is concerned in the transmission of the lowest, that is, those which we sometimes call the animal attributes. It is a factor that our studies of eugenics pay little attention to since it is not controlled by the ordinarily accepted laws of heredity."

In the development of the argument the author discusses the following subjects, "Human and Animal Evolution Contrasted," "The Origin of Language," "The Evolution of Moral Codes," "The Evolution of the Moral Sense," "The Beginnings of Social Evolution," "The Growth of Different Types of Organization" of society, "The General Direction of Progress," "The Fundamental Forces in Social Evolution," "Egoism in the Human Race," "Altruism," "Social Evolution and Social Heredity and the Laws Controlling Human Social Heredity and Evolution."

It is with a sense of disappointment that we do not find a chapter devoted to the discussion of the influence of religion in the development of society and of civilization, especially of Christianity. The subject is not entirely ignored, but it gets a very subordinate place in the chapter devoted to "Altruism." At the close of this

chapter we find the following sentence printed in italics, "Religion is the cement that binds together the fragments of which the nations are composed, and which prevents their breaking into pieces under the influence of contending interests." But we do not recall a single distinct acknowledgment of the tremendous influence of Christianity on society, and especially on modern civilization.

We close with one more quotation, the last paragraph of the book, "Although in the organic evolution of animals *nature* rather than *nurture* has been the predominant force, in human social evolution *nurture* rather than *nature* has stood foremost. It is not what we are born, but what we become after birth that makes us men: it is not the power of babes, but what civilization makes of those powers that constitute the essence of mankind. The future is full of hope."

JACOB A. CLUTZ.

God's Paths to Peace. A Story of Evolution. By Ernst Richard. Size 7½ x 5 inches. Pp. 109. Cloth with gilt top. Price 75 cents net.

The title of this little volume hardly correctly suggests either its real character or its true value. Guided by the title only one would expect to find in it a somewhat mystical discussion of the way in which the individual soul finds peace in fellowship with God through faith in Jesus Christ. It is nothing of this kind. On the contrary, it offers a most interesting and suggestive resume of the various movements and developments of the last half century or more that have tended towards the establishment of peace between the great nations of the world. There is a sub-title, not found in the book itself but printed on the paper cover, which is much more suggestive of its real contents and purpose, "A Study in the Evolutionary Processes Making for World Peace."

The author is well qualified to speak on this subject with some degree of authority. He is credited with being the founder of the New York Peace Society, the president of the German-American Peace Society, and lecturer on the History of German Civilization in Columbia University.

The book has ten short chapters dealing with such subjects as "Abolition of Distance," "The Coalescence of Civilized Society," "From Politics of Might to Politics of Right," "Departments of the World Administration in Operation To-day," &c. These chapters, and indeed all the chapters of the book are packed full of the most inter-

esting and valuable information concerning the various movements and influences which have been making for a world peace. In fact, the book is a veritable cyclopedia on this subject which every one who wishes to speak or write on the subject should have at hand.

Evidently the book was planned and largely written before the sudden breaking out of the present great European war which, in a few months, has grown to be almost a world-war, with the end not yet in sight. It seems a little disconcerting to be writing or reading of a coming "world-peace" at such a time as this. But the author has not lost faith in his cause even amid these most unpropitious circumstances. Rather does he find in them new causes for earnest endeavor, and even for hope.

In the "Foreword" he says, "It is a cause for gratification indeed that a treatise on peace can be published in these times when the adherents of the war theory seem to have it all their own way. . . . If conceived in a time of optimistic hope, I have had no reason to make any changes in any essential part of the booklet. There is not one of the forces which I have shown to operate toward the legal organization of the world that has become ineffective through the war, not one that will not offer itself as a proper avenue by which to proceed on our way of peaceful progress when this calamity will have passed over, and even before. Most urgently they show us the way we must choose. More than heretofore we must strengthen the constructive forces, these forces that presuppose as a fact the solidarity of mankind. . . . The good in man has not died. Let us trust in it in spite of all passions unbridled for the time-being. Clouds will pass, there is light behind them. Forward!"

JACOB A. CLUTZ.

A Man and His Money. By Harvey Reeves Calkins, Steward Secretary in the Methodist Episcopal Church. Octavo. Pp. 307. Price \$1.00 net.

This is a gripping book. When we took it up for review we started in to look over the table of contents and the chapter headings to get an idea of the general character of the discussion, and to read a paragraph here and there to get a taste of the author's style, as the custom of reviewers sometimes is. It soon became apparent, however, that this was not a book to be read in that way. Then we turned back and began with the "Word Before Reading," which is a kind of preface or introduction, and read every page "from cover to cover" with ever

growing interest and profit. Having done this we are prepared to pronounce this the sanest, the most thorough, the most satisfactory and the most inspiring discussion of the subject of Christian stewardship that we have ever read.

Christian stewardship is the real subject discussed in "A Man and His Money." On the paper cover or jacket of the volume it is called "A Study in Stewardship." This would be a truer and more suggestive title than the one the author has given it, though, perhaps, not so taking. "A Man and His Money" sounds interesting. It suggests a modern problem novel. The titles of the first two chapters seem to fall in with this suggestion, "The Affair at the Creek," and "A Question of Attitude." The style is interesting and graphic enough for a novel. But the author soon plunges into the very heart of his subject which is the right use of money by Christian men and women.

The discussion is divided into six "Parts" with the following headings, "The Pagan Law of Ownership," "The Christian Law of Stewardship," "The Meaning of Value," "The Ownership of Value," and "The Stewardship of Value." The underlying thesis that runs all through the discussion is that God is the absolute Owner of all things and that men are only his stewards, and that as stewards it is their duty to administer the property entrusted to them in the interest of the owner and with a due recognition of his rights and claims.

Perhaps the strongest part of the book is the discussion of "The Law of the Tithe." The author takes the position that this law is of permanent obligation being grounded in the fact that it is a kind of "rental" paid to God as the real owner of all things by his stewards.

This volume will be of special interest and value to pastors and others especially at this time in view of the earnest efforts being made to introduce a better financial system into the churches in connection with the "every member canvass." In the introductory note from the "Commission on Finance of the Methodist Episcopal Church" it is said very truly that "In the operation of the New Financial Plan or any other method looking toward the support of the missionary and evangelistic activities of the Church, Christian stewardship lies at the very heart of the enterprise. Only by a proper appreciation of its principles and practice can the Church hope to maintain its consecration to the whole task. "We can also endorse this statement concerning the discussion,

"At last Dr. Calkins has produced a book which goes to the very bottom of the subject. It is worthy to be a text or collateral on political economy, as well as a fundamental statement on the use of a man's possessions in relation to his God."

JACOB A. CLUTZ.

A Pilgrim of the Infinite. By William Valentine Kelley. Size 7½ x 4½ inches. Pp. 83. Price 50 cents net.

We have here another delightful little volume from the pen of the versatile editor of the *Methodist Review*. The title hardly suggests the real subject, which is personality.

The author begins with the statement that "the greatest fact in the universe, the paramount reality, is Personality." After a brief discussion of the reality, the nature, and the rank of Personality as found "at the top of the universe," that is, in God, the remainder of the book is devoted to a consideration of the "Meaning and Range" of Human Personality. These are presented under the following heads: 1. "Personality Means Power"; 2. "Personality Means Proprietorship"; 3. "Personality Means Citizenship"; 4. "Personality Means Royalty"; 5. "Personality Means Obligation"; 6. "Personality Means Perpetuity," by which the author means immortality; and 7. "Personality Means Immeasurable Possibility of Progress." About two-thirds of the volume is devoted to the elaboration of the last point.

Under each head, besides the interesting and forceful comments of the author himself, he has collected a large number of testimonials to the inherent greatness of human personality from the writings of the great scientists and philosophers, the leading poets and prose writers, as well as from the theologians and preachers. Indeed, this is the main theme of the book, the greatness of man, as is indicated by the closing paragraph:

"Geometry cannot measure man; his circle exceeds 360 degrees. Astronomy cannot calculate his orbit; it knows not the equation of his path. A pilgrim of the Infinite is he; and the old hymn, familiar to our childhood, sings on in our souls:

Thus onward we move, and save God above
None guesseth how wondrous the journey will prove."

JACOB A. CLUTZ.

